THE RIGHTEOVS Mans Euidence for HEAVEN.

OR,

A TREATISE SHEWing how euery one, while he liues here, *may certainly know what shall become* of him after his departure out *of this life.*

The eighth Edition.

By TIMOTHIE ROGERS Preacher of Gods Word in *Essex.*

Psal. 107.43. Who is wise, that he may obserue these things for they shall vnderstand the louing kindnesse of the Lord.

2. *Pet.* 1.10. Giue all diligence to make your calling and election sure: for if you do these things ye shall neuer fall.

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THE AVTHORS Apologie to the *Reader.*

FArre was it from my meaning at the first, Christian Reader, thus to haue exposed my selfe to the common view of men, but rather to haue hid-

den this my weake conception for euer, neuer to haue come to the birth: but when it would abide no longer, to be impriſoned in the womb but violently breake forth; I thought to deale wiſely with it, though not (as the *Ægyptians*) cruelly to murther it, yet at leaſt (as *Moſes* his parents) charitably to hide it, for my own priuate vſe: or at the beſt to haue put it to Nurſe in an obſcure Countrey-village, where my ſelfe am Paſtor, to ſee the good vſage of it; for which end I betruſted a friend or two, for the printing of ſome few, copies, onely

onely for my ſelfe: but through friendſhip I was deceiued: for whereas I expected a ſmall number, like the children of *Iſrael*, that went againſt *Benhadad*, like two little flocks of Kids: My bookes were ſent forth in multitudes, like the *Aramites* that filled the country. 1 *King.* 20. 27. Onely this difference, they came not forth againſt the hoſt of *Iſrael*, the people of God, (as did the *Aramites*) but rather to ſerue on their ſide. Thus being driuen to a ſtraight, (though that which is

done, can not bee vndone) yet I thought it my part to doe what I could, namely, to mend, and inlarge that which is done; that seeing it must bee common, it may not bee altogether vn-vsefull; Confessing ingenuously; I had rather it should not haue beene common; especially considering, that there are better bred and nobler borne Treatises of very worthy men, concerning this subiect; but thus it must bee now: if therefore it may but serue as an handmaid to theirs, so thou mayest

mayeſt reape ſome profit hereby, I haue both my deſire, and full contentment. Farewell.

Thine in the bond of Faith and Loue,

TIMOTHY ROGERS.

Counſell to the READER.

IN ſailing thorow the Seas of this troubleſome world towards the heauenly land of Canaan, *wee are to paſſe two dangerous rocks, the one called* Preſumption; *the other* Deſperation; *happie is the man that eſcaping them both, ſhall make a ſafe ariuall*

at

at the promiſed Land: Millions of Chriſtians in profeſſion are caſt away againſt the one, or againſt the other: for ſome, though they haue no true grace wrought in them, think notwithſtanding that they are in no danger, but ſhall certainely be ſaued: which is as great preſumption, as if a man being ſtricken thorow the heart, ſhould thinke himſelfe very well, and in no danger of death. Others when they come to apprehend the heauy wrath of God, and and deadly curſe of the Law due vnto them by nature for ſinne, in helliſh ſorrow vtterly deſpaire. Some ſincere

Chri-

Christians also there are, against whom the Tempter doth so far preuaile, that in beholding their owne vnworthinesse, they are ready to faint, for feare of hell and condemnation; which although they cannot perish or suffer shipwrack against this rocke of Desperation, *yet their poore Barke may bee so battered and beaten against it, as that peraduenture they may bee a long while after in rigging and mending of it vp againe, with griefe and hart-smart; that thou maist escape these dangers, vse these short questions and answers as a Sea-mappe, or guide vnto thee,*

thee, to ſhew thee thy way betweene both, that ſo thou mayeſt ſaile to Heauen in more ſafetie, confidence, and comfort. Now to the end that the better vſe may be made hereof, conſider I beſeech thee of theſe things. Firſt, what multitudes daily (departing this world) throng in at the infernall gates of Hell, for want of the aſſurance of their ſaluation. Secondly, conſider that thou being by nature a condemned man, if thy pardon be not ſealed to thy conſcience, and giuen thee before the breath be once out of thy body, afterward though thou wouldeſt, or couldeſt giue a thouſand

ſand worlds for it, it cannot be had: cõſider againe of the vncertainty of thy life, thou canſt not tell whether thou ſhalt be aliue to morrow, for thou
Prou. 27. 1 knowſt not what a day may bring forth: *Conſider alſo the certaintie of thy death: dye thou muſt, nothing ſurer, for who can ſtãd againſt the power therof? and, oh how bitter is the remembrance of death to one that is not aſſured of his ſaluation! Further, conſider how terrible the Iudgement day will be to al ſuch as get not the aſſurance of their ſaluatiõ in their life time: which way will they turne themſelues then? O what will they doe?*

Moun-

Mountaines & Hills fall vpon vs, and cruſh vs in peeces, ſhall they cry, but it ſhall not be. Then what moſt dolefull & intollerable torm̃ets ſhall they for euer endure in hell; able to breake the hardeſt heart to think on? Oh who ſhall dwell with the deuouring fire, who ſhall dwell with the euerlaſting burning? Esay 33.14

Laſtly, conſider of the moſt ineſtimable ioyes of heauen, and incomparable delights, which all they ſhall haue, who get the aſſurance of their ſaluation in this life: Such as eye hath not ſeene, eare hath not heard, nor the heart of man conceiued of: *O heauenly* 1 Cor. 2.9

ioy!

ioy! O ſweet delights! O excellent ſurmounting glorie! O endleſſe ſuperabounding pleaſures! wherewith their hearts ſhall bee rauiſhed and for euer repleniſhed. Vpon theſe conſiderations, I earneſtly requeſt thee, if thou haſt any pittie or commiſeration on thy poore ſoule, Make thy calling and election ſure, euen while it is called to day: *How ſhall I doe that, thou wilt ſay? This brieſe Treatiſe will ſhew thee how, yea more then that; hereby thou mayeſt be aſſured of thy ſaluation, if thou vſe it rightly, but then thou muſt goe through it with good aduiſement;*

ment; if thou touch the Honie-combe with thy lippes, thou mayeſt finde ſweetneſſe; but if thou ſucke, much more: ſo read theſe things, as to learne them, ſo learne, as to know thy owne eſtate thereby, ſo mighteſt thou ſucke out the whole ſweetneſſe thereof; get the true ſtamp of them in thy heart, ſo thou mayeſt be ſure thou ſhalt bee ſaued: which the Lord of Heauen grant for his mercies ſake

Amen.

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The Righteous Mans Euidence *for Heauen.*

Minister.

SEeing opportunitie serues vs thus fitly (my Christian friend) to conferre a while together, and seeing there is no conference so comfortable or profitable as that which is about the affaires of Gods Kingdome,

dome, and our owne ſaluation, and that the Counſell of the Holy Ghoſt; is that [a] *if any ſpeake*, he ſhould *ſpeake as the words of God*, & [b] that *ſuch communication* ſhould *proceede out of our mouthes, as is good for the vſe of edifying*: giue mee leaue therefore to propound a queſtion to you about theſe matters.

[a] 1 Pet. 4. 11.

[b] Eph 4. 29.

Conuert.

Sir, I like the motion paſſing well, and indeed there is too little of this good practiſe in theſe dayes; Chriſtian communication growes too much out of vſe, which ſhewes the want and

and ſcarſitie of grace; for there is the like correſpondence betweene the heart and tongue, that is betweene the Bell and clapper: if the Bell bee ſtirred, the clapper cannot lye ſtill: and if the heart bee mooued with delight in ſpirituall things, the tongue cannot chuſe but talke thereof: and where the tongue yeelds no other but an earthie ſound, there you may be ſure to find no other but an earthly heart, no pure good metall, no heauenly grace to bee found in the heart: Now therefore let mee heare the queſtion, and accor-

according to my poore measure of knowledge, I will bee ready to shape an answere.

Minist. Ought not euery one while he liues in this World, to know as a thing certaine, whether hee shall be saued, and so be translated out of this earthly Tabernacle, into the Heauenly paradice, whensoeuer he shall bee called away by death?

Connert. Yes vndoubtedly; which I proue thus, [c] *He that beleeueth* (saith our Sauiour) *shall be saued; but he that beleeueth not, shall be damned:* This must euery one

[c] Marke 16.16.

one know as an vndoubted truth; and withall hee is bound to know whether he beleeueth, according to that charge of the Apoſtle: [d] *Examine your ſelues whether you bee in the Faith: know you not that Chriſt is in you, except you be reprobates?* Hereupon it will follow, that euery one muſt know whether he ſhall be ſaued; and therefore ſuch as put their ſoules to a venture, cannot bee ſaued, for as much as they take not the right courſe, appointed by God thereto; namely, to prooue whether they be in the faith, and Chriſt in the

[d] 2. Cor. 13.5.

them. And further, whom the Lord intendeth to bestow heauen vpon, he sets his [c] *seale* and marke vpon them, whereby he claimes them for his owne, and hee bestowes loue-tokens on them, which are the sauing graces of his holy spirit, whereof he is very charie, setting great store by them, so that he will not bestow them on cast-awayes, but onely on his dearely beloued ones; which markes and loue-tokens, as they are very precious, so as many as receiue them (though they doubt) they needs not doubt but that they shall

[c] 2 Cor. 1.22.

be

be ſaued, for God is not *variable* in his loue: but hee that hath not theſe ſignes in him, whereby hee may know that he ſhall be ſaued, ſhall (if he die in that comfortles ſtate) be ſure to haue his portion with Deuils, g *in the burning lake*, for euer after death.

Iam. 1. 17.

g Reu. 21. 8

Miniſt. If the caſe ſtand ſo, I thinke it lies euery one vpon, not to dally with their owne ſoules, as men do now adayes, but to deale ſoundly, and conſider ſincerely with themſelves, whether they haue receiued theſe golden marks, & loue tokens of God, or whether

they ſtill retaine the blacke brand of the Deuill which they were borne with, the which ſo long as they retaine on them, the Prince of darkeneſſe ownes them; but if they can get it [h] *waſhed* out by the blood of Chriſt, and Gods markes ſet vpon them, then hath the Deuill no more right or claime vnto them; for the Lord from that time forward, euen for euer, doeth take them for his owne peculiar ones: But what ſay you now of thoſe that mourne after God, in the anguiſh of their ſoules, longing for the aſſurance of his fauour,

[h] 1 Cor. 6. 11.

fauour, and labouring to get this knowledge of their ſaluation, but yet cannot finde it in themſelues?

Conuert. This I ſay, or rather Chriſt himſelfe, [i] *Bleſſed are they that (ſo) mourne, for they ſhall be comforted*; and though they now ſorrow, yet their [k] *ſorrow ſhall be turned into ioy*: nay, great cauſe of reioycing haue they, that they can thus mourne: neither is it poſſible for ſuch to bee without ſome ſure ſignes whereby they may know that they ſhall be ſaued; for euen this their practice (they being thus [l] *ſicke of loue*) longing

[i] Mat. 5.4.

[k] Ioh. 16. 20.

[l] Cant 2.5

and labouring after Christ, is a sure signe to them, though they should haue no other: but indeed this cannot go alone.

Minister. How comes it then to passe, that they take no notice hereof in themselues, but rather feare that they shall not be saued?

Con. Because they are either new-borne babes in Christ, and therefore being as infants though they bee aliue, yet haue not as yet vnderstanding to know that they are aliue, which notwithstanding others of riper age discerne in them, and they also by experience

and

and growth in grace shal afterwards perceiue in themselues; or else they are distempered with some strong fit of temptation, whereby they are so astonied and benummed, that they haue not [m] a feeling of that which otherwise they might perceiue in their soules: like as one halfe frozen, and almost stiffe with cold, feeles no warmth at al in himselfe, and yet there is some in him; for else there could bee no life or breath remaining in him: Or lastly, such they are as haue taken a surfet of sinne, whereby they haue been ouercome;

[m] Psal. 77. 7. 8.

thus while they are ſoule-ſicke, their ſpirituall ſenſes are corrupted, ſo as they cannot now [n] ſee the light-ſome countenance of Gods fauour ſhining on them ſo clearely, nor [o] heare the Lord ſpeaking vnto them, nor taſte how good the Lord is to their ſoules in ſpeciall, nor reliſh Religious exerciſes ſo ſauourlie, nor feele heauenly comforts ſo ſenſibly, as otherwiſe they might. And yet this ſurſet they ſhall outgrow in time, by vſing themſelues to a good diet of Chriſtian practiſe, and by the helpe of the Phyſick of

[n] Pſal. 88. 14.

[o] Pſ. 51. 8. 12.

of Gods Word rightly applied, which holpe the Prophet *Dauid* in the like case, being distempered, *Psalme* 37. 17. neither is it maruell though such doe iudge amisse of themselues, for the present; seeing we know that sick folkes are not competent or meete iudges of themselues: for they sometimes feele nothing but paine or sickenesse, whereas others know, that there is in them more health then sickenesse, or at least some health.

Minister. Now then to come to your selfe (for it is the part of euery wise man,

to be best acquainted with his owne estate.) Let me a little examine your Euidences: haue you some good assurance that you shall be saued?

Con. Yes, I praise God, else how could I haue any comfort? Else my very meate should be turned into gall, and teares should be my drinke; well might my eyes refuse all rest, and my soule all comfort, knowing none other, but that I should [p] *goe to the King of feare, into a Land darke as darkenesse it selfe*: And sure I am, the [q] whole World, with the [r] best of all earthly things,

[p] Iob 18. 14. Iob 10. 21 22.
[q] Mark 8. 36.
[r] Eccles. 2 11.

things, cannot affoord true ſound, and ſubſtantiall comfort, to the quieting of the conſcience, and reioycing of the heart.

Miniſter. How doe you know that you ſhall bee ſaued?

Con. Firſt, by that mother-grace, from whence all other ſauing graces flow, namely true iuſtifying faith, a ſparke of this pious faith, I find is kindled in me, whereupon this I build; God hath promiſed, that *he which beleeueth ſhall be ſaued*: Now then ſeeing I beleeue (that is, am truly perſwaded that Chriſt is my

The firſt ſigne of ſaluation taken out of Ioh. 3. 36.

Sauiour, that hee died for my ſinnes, and fulfilled the Law, to procure me perfect righteouſneſſe) therefore I know I ſhall be ſaued.

Miniſt. It is nothing to ſay you beleeue, but let me heare if you can prooue it? how know you that yours is true faith, and not meere mock-faith, which is ſo rife in the World?

Con. Becauſe it hath been rightly bred and begotten in me, and that by the ſpirituall ſeed of Gods Word, according to that ſaying of the Apoſtle; [f] *Faith comes by hearing, and hearing by the Word of God:* Thus then

[f] Rom. 10 17.

I came by Faith; first by hearing the doctrine of the Law preached, I saw my selfe to bee in a damnable condition by nature, a wretched sinner, yea wholly sinfull, and therefore accursed, by the iust sentence of Gods most righteous Law, deseruing nothing but the horrible wrath of God, and lying open to the vengeance of eternall fire, so that there was nothing betweene me and Hell, but only a poore, simple, crasie, tottering life, which I knew not how soone or suddenly it might bee surprised by death, the consideration whereof, wrought

wrought in me terrour of conſcience, dread of Hell and condemnation, deſpairing of any hope or helpe in my ſelfe.

Min. And what then, did you reſt quiet in the ſight of this your woefull miſery?

Con. Oh it was not poſſible my poore diſtreſſed ſoule ſhould finde any reſt in this eſtate, nay if I had heard no better tidings, I ſhould haue been ſwallowed vp of deſpaire: but then in the next place I came * to vnderſtand, that God hath annointed and ſent his owne ſonne to [1] *preach good tidings vnto the poore, recouering*

* This is the cape of good hope in ſayling to heauen.

[1] Iſa. 61. 1. Luk. 4. 18

uering of ſight to the blind, to binde vp the broken hearted, and ſet at liberty ſuch as are bruiſed: more plainely, I learned by the doctrine of the Goſpell, that God of his rich mercie hath giuen his Sonne, Chriſt Ieſus, very God and man, to bee a Sauiour vnto ſinfull men, euen to as many as beleeue in him, and hath [u] not excluded me out of the number of thoſe that ſhall be ſaued by him, but hath offered him vnto me amongſt others *which are weary and heauy laden with their ſins*, ſaying, * *Come vnto me all.* (euen all ſuch) and hath alſo

[u] Ioh.3.16

* Mat.11.28.

z 1 Ioh.3. 23.
y 2 Cor.5. 20.

so z commanded, yea euen y intreated mee, to beleeue in him: Thus my heart was drawne and wonne, to take him and apply him a Sauiour to my owne soule, thinking my selfe bound in conscience to yeeld obedience to the holy Commandement, and gracious inuitation of Almighy God: and what a beast were I, if I should not accept of so free a profer of his Sonne, as he hath made vnto me?

Minist. Thus you haue shewed mee well how you came by faith, and I see you haue come honestly by it: whereby

whereby it appeares that it is not like *Iacobs* veniſon too quicklie found to be of the right kinde, nor like *Ionahs* gourd, too ſuddenly ſprung to continue long, but like the [z] water of Bethlehem, much longed for, and hardly obtained; now ſhew me further how you vſe it: ſince you got it, what fruites doth it bring foorth, whereby you may know more eaſily whether it bee true, and [a] *Faith vnfained?*

Gen. 27. 20.

Ionas 4. 9.

[z] 2 Sam. 23. 15, 16.

[a] 1 Tim. 1. 5.

Con. As fire may be diſcerned by heat, and life by motion, ſo may my faith by the fruits thereof: For firſt, it enableth me to [b] *quench the*

6 Notes of true faith.

[b] Eph. 6. 16.

the fierie darts of that euill one, to reſiſt (not without ſome comfortable victories) the ſuggeſtions of Sathan wherewith he buffets me; and more particularly, that ſame temptation of doubting whether the promiſes of God belong to me or no: for that I am not ouercome of this doubting, and ſunke vnder it, but ſtruggle and wreſtle with it, and with vnbeliefe, that is by the power of faith. Secondly, it makes me earneſtly deſire to be more and more reconciled to God, that is, more fully aſſured of his fauour, that I am at peace

peace with him, and he well pleased with me: to whom by nature I was an vtter enemie; it makes me crie, [c] *remember me O Lord with the fauour of thy people,* [d] *release thy anger toward mee, turne thy face vnto me, cause thy face to shine vnto thy seruant and saue mee through thy mercy.* Thirdly, my faith makes me labour to please God, though it be with displeasing my self, and to doe the will of God, yea euen in those things which crosse my owne will, as it caused *Abraham* to [f] offer his dearely-beloued *Isaac*, though otherwise it would

[c] Ps. 106.4
[d] Ps. 84 5.
[e] Ps. 31.16
[f] Gen. 22. 10.

would haue gone full ſore againſt his heart; and here by *Enoch* was [g] *reported of, that he had pleaſed God.* Fourthly, by it my heart is in ſome meaſure purified from noyſome luſts and affections; as ſecret pride, ſelfe-loue, Hypocriſie, carnall confidence, wrath, malice, and the like, in that they are diſtaſtfull, yea loathſome to me, ſo that *the ſpirit* within me *fighteth againſt the fleſh*, that is, grace reſiſteth and ſubdueth corruption. Fifthly, it makes me long after Chriſt, to taſt more fully of his ſweetneſſe, and to be [h] kiſſed *with the*

[g] Heb. 11. 5.

[h] Can. 1. 2.

the kisses of his mouth, that is, to haue a greater measure of heauenly graces, and greater and more liuely tokens of his loue communicated to mee, whom and whose loue I doe preferre aboue the whole world, euen in my heart. Lastly, my faith brings forth in me the sweete fruit of heauenly and spirituall ioy: for, [i] *beleeuing in him whom wee haue not seene* (that is Christ the Lord) *we reioyce with ioy vnspeakeable, and full of glorie*; which is therefore called the ioy[k] of faith, because it proceeds from thence: Thus my faith is[l] a working faith,

[i] 1 Pet. 1. 8

[k] Phi. 1. 25

[l] Gal 5. 6.

faith, and by these fruits and the like, I know it is not a vaine fancy, and vngrounded imagination, but a found and well-grounded perswasion, whereby I am ingraffed into Christ: for to beleeue, is * to goe out of our selues, and to go into Christ.

* *Extra nos ire, & in Christum transire.*

Min. If these things bee so, I am not able to obiect any thing against your faith, nay, all the deuils of hell shall neuer bee able to ouerthrow it: But by what other signe doe you know that you shall be saued?

Con. Well may my conuersion pleade senioritie for the

the ſecond place, it being of the ſame age with faith: for there is no ſooner true Faith wrought in the heart, but inſtantly there is a new Conuert made, and a ſinner *become the Sonne of Abraham*, and well may there then be *ioy in hauen for a ſinner that is conuerted.* So then there is an effectuall calling and conuerſion wrought in mee; for the Lord of his vnſpeakeable goodneſſe hath *deliuered me out of the power of darkeneſſe, and tranſlated mee into the kingdome of his deare Sonne*, that is, hee hath brought me out of the miſerable

Luk. 15. 7

Coloſ. 1. 13.

ſerable eſtate of nature wherein I was borne, into the happy eſtate of grace, wherein I now ſtand: this calling is a ſure ſigne that one is ordained to euerlaſting life; for, *whom the Lord hath called, thoſe hee hath alſo glorified:* therefore heereby I am comfortably aſſured of my ſaluatino.

The ſecond ſigne of ſaluation taken out of Rom. 8. 30.

Min. Our Sauiour tels vs, that there are *many called, but few choſen:* how then can this be a ſigne vnto you?

Mat. 22. 14

Con. There is a twofold calling of a Chriſtian: an outward, and an inward; the

A twofold calling of a Chriſtian.

the Lord calls outwardly all thoſe to whom the Goſpell is preached; for ſuch he requires to come to him by beleeuing and repenting, that they might bee ſaued, but many ſuch refuſe thus to come vnto him, and therfore are not effectually called: like as if you ſhould call a man that is in a dead ſleepe, who heares you not, and therefore lies ſnorting ſtill; it may be truly ſaid, he was not called vp, becauſe hee did not awaken and come vnto you: ſo the outward calling by the voice of the Goſpell alone, is not ſufficient to ſaluation, therfore

fore the Lord calls his elect inwardly also by his spirit, and this is that whereof I speake.

Min. But how know you that you are thus inwardly and effectually called and conuerted?

2. Notes of effectual calling.

Con. 1. By the ecchoing backe, and secret answering of my heart vnto the voice and call of God, for the Lord saith, [n] *Seeke* thou *my face, my heart answereth, thy face, O Lord, will I seeke:* [o] *Come vnto mee* (saith he) *all yee that are weary and heauy loden, and I will ease you:* and [p] *if any man thirst, let him come vnto mee and drinke;*

[n] Ps. 27. 8.

[o] Mat. 11. 28.

[p] Ioh. 7. 37

drink; my heart answereth; O Lord, it is the desire of my soule to come vnto thee, O that I could come, O how shall I come, helpe me that I may come, *draw me and I will runne after thee*; seeing my heart doth thus inwardly answer his call, it is a certaine signe that I heare him call: which I could not vnlesse hee did call, inwardly & effectually. 1 Cant. 4.

Secondly, the Lord hath wrought in mee a wonderful & supernaturall change, so that I am contrary to that I was by nature (* as touching the qualitie and disposition of my soule) now

* *Non noua substantia creatura, sed labefacta reparatur.*

now louing that good which then I hated, and hating now that euill which before I loued; therefore I am a new creature, and liue a ſpirituall life, yea Chriſt liueth in mee: for by the power of the ſpirit flowing into mee from Chriſt my head, I liue vnto God, not vnto my ſelfe; and I would not be againe in the condition wherein I was before, for all the worlds good, but tremble to thinke vpon it, accounting it as the Suburbes and mouth of Hell.

Min. I do verily beleeue you, for they which haue thus ſeene and taſted of hell

in their consciences, will take heed how they come neere it againe so long as they liue: herein is that verified, the burnt childe dreads the fire. But name vnto mee a third signe of your saluation.

Con. Mee thinks I see Iustification offering it selfe, and comming forth hand in hand with conuersion, as being the daughters of one mother Faith, and two sisters borne at one birth, hand-fasted by the Holy Ghost, *Rom.*8.30. neuer to be seuered: so then I am iustified, that is, I am accepted of God perfectly righteous

The third signe of saluation taken out of Rom. 8. 30.

through Christ, this signe neuer failes, for *whom* God *iustified, them he also glorified.*

Minist. How can you proue, that you are thus iustified?

Con. 1. Because it is the daughter of that noble parent, Faith; which faith being in me, I am thereby only iustified, * and not by workes, (vnlesse it be to declare me iust before men) for I cannot be so Popishly fond as to thinke that men must licke themselues whole with their own righteousnesse.

*Iustification is the daughter of the true mother Faith not of works, the false mother; for shee saith, let it be diuided betweene Christ & ourselues.

2. Whereas iustification consists

consists in two things; the remission of our sinnes for Christs passion sake, and the imputation of his perfect righteousnesse to vs, I haue some proofe of both: for first I know that God doth pardon and forgiue me all my sinnes, for I doe heartily confesse them to him, with a detestation of them: and *if we confesse our sinnes, hee is faithfull, and iust to forgiue vs our sinnes*, as 9 saith the Apostle. Secondly, I know that God doth reckon Christs righteousnesse vnto me, as verily as if I had personally performed it my selfe, this I

9 1 Ioh. 1. 9

know by my peace of conscience; for they which are thus [r] *iustified by faith, haue peace toward God,* and they onely: thus am I one of those [s] *that haue washed their long robes, and made them white in the bloud of the Lambe.*

[r] Rom. 5. 1

[s] Reu. 7. 14

Min. Indeed if the conscience be truely pacified, it is euident that you are partaker of Christs perfect righteousnesse: for what else can giue the Conscience true peace; and not the drunken peace of hypocrites?

Con. 1. Because it hath followed grieuous trou-

ble

ble and vnquietneſſe in my conſcience, as a calme followes after a ſtorme: for ſuch as neuer were afflicted in minde, and diſtreſſed in conſcience, neuer had true peace. 2. My peace of conſcience makes me carefull to keepe a good conſcience as it made the Apoſtle) [t] *deſiring to liue honeſtly, and to haue* [u] *my conuerſation in godly pureneſſe.* 3. This true peace makes my Conſcience not afraid to view it ſelfe: whereas the euill conſcience is like the Elephant, which being guilty of his deformity cannot abide to

3 Notes of true peace of conſcience.

[t] Heb. 13. 18.

[u] 2 Cor. 1. 12.

looke on his owne face in the water, but seekes muddy chanells, and fowle puddles.

Min. Let me heare you name some other signe, from whence you gather assurance of your saluation.

Con. Mine Adoption is a signe hereof: for whereas I was by nature a base borne of Satan; and no childe so like his father as I was like him, the Lord of his free grace & fauour hath adopted me his childe, to traine mee vp vnto eternall life, that I may inherit with his owne Son Iesus; by meanes whereof I haue right also

to

* to the creatures heere in this world, as being my fathers goods; and in the miseries of this life x become mercies to mee, and the glorious y Angells, become attenders on me: O high fauours, O rich mercy, O inestimable dignity, to bee the childe of God! Thus I trust I am one of the number of Gods children. Now none of them can possibly be depriued of an euerlasting inheritance, *for if we be children, then are we also heyres of God, and ioynt heyrs with Christ.* Seeing then I am one of them, I Know I shall inherit toge-

* 1 Cor. 3. 22, 23.

x Rom. 8. 28.

y Heb. 1. 14

The fourth signe of saluation taken out of Rom. 8. 17.

ther with them yea with Christ.

Min. It is a common thing with men, yea with lewd and graceleſſe perſons, to ſay they are the children of God, as the wicked Iewes, [z] ſaid to our Sauiour, but he tels them, they are of their father the Deuil: how know you then that you are a true childe of God?

[z] Ioh. 8. 41 44.

5 Notes of a true childe of God.

Con: 1. Becauſe I am regenerate; that is, borne againe; [a] *nor of bloud*, as by a ſecond naturall generation, *nor of the will of the fleſh*, as by any naturall ſtrength or action, *nor of the will of man*,

[a] Ioh. 1. 13

man, as by any mans endeuour or operation, *but of God, borne of the ſpirit*, [b] as water through ſpirituall [c] waſhing and ablution being *begotten by the incorruptible ſeede of his Word* [d]: they which are thus begotten and borne of God, muſt needs be his children: and that I am thus borne of the ſpirit, and ſo become a new creature, I haue ſhewed before, in that I am conuerted. Secondly, looke what naturall affections are in a childe toward his father, ſuch ſpirituall affections are in me towards God: if he frowne, I mourne; if he threaten, I tremble;

[b] Ioh. 3. 5.

Tit. 3. 5.

1 Pet. 1. 23

tremble; if he smite, I stoop; if he smile, I am right glad; if he speake comfortablie, I reioyce hartily: I delight in nothing so much as the fauour of God, feare nothing so much as the losse of it: hauing found it, Oh how faine would I keepe it: hauing lost it, I cannot bee at quiet till I recouer it: I can bee content to want all things so I haue it, and can finde contentment in nothing if I want it, my heauenly fathers fauour is more to mee then all the world. Thirdly, I know my adoption, by the spirit of adoption which is within me,

me, and casts out of me daily more and more the [d] spirit of bondage, a terrifying and tormenting conscience: and it makes me with some comfortable confidence, and a true heart vnfainedly to call vpon God, and to call him my Father without either flattery or dissembling. Fourthly, [e] *As many as are led by the Spirit of God, they are the Sons of God*: by his holy Spirit am I led, and willingly do I submit my selfe, and vnfainedly desire to be wholly gouerned thereby, I desire not to follow the blinde guide, carnall reason, nor the deceitfull

[d] Rom. 8. 15.

[e] Rom. 8. 14.

ceitfull guide, my owne corrupt heart, but *I set the Lord alwaies before me*, as a guide to direct mee in all things by that rule, whereby *he leads into all truth*, euen his holy word: it is my delight to say with the Prophet *Dauid*, [f] *Leade me in thy truth O Lord, and teach me, for thou art the God of my saluation.* Fifthly, whereas all the children of God doe resemble him their father (for howsoeuer a man may haue a childe nothing like him, yet God hath neuer a child, but is in some measure like him) hereby I also, know that I am his childe, because

Psal. 16. 8.

Ioh. 16. 13.

[f] Psal. 25. 5

cauſe I doe in ſome ſort reſemble him my heauenly Father. As hee is [g] holy [h] mercifull, good, [i] perfect; ſo doe I endeuour to conforme vnto him, hauing his bleſſed image imprinted in me, and being renewed vnto that [k] likeneſſe, wherein the Lord created man in the beginning; abhorring to bee of the number of them, who though they profeſſe themſelues to bee Gods children, yet are as *Nabal*, ſo prophane and *wicked, that a man cannot ſpeake vnto them*; and ſurely, blaſphemy it were to thinke that there is any like-

[g] 1 Pet. 1. 15.
[h] Luke 6. 36.
[i] Mat 5. 48
[k] Gen. 1. 26
1. Sam. 25. 17.

likeneſſe betweene God and them, hee ſuch a pure Spirit, and they ſuch impure ſwine.

Miniſter. Proceed vnto ſome other ſigne of your ſaluation.

The fift ſigne of ſaluation taken out of Act. 20. 32.

Con. The Lord will beſtow an euerlaſting *inheritance vpon all them that are ſanctified*; ſuch a one am I, the Lord hath ſanctified mo by his holy Spirit, that is, hath made me holy, whereas I was before, moſt vile, filthy, and vncleane, wholly ſinfull: Neither yet am I now quite and cleane freed from all ſinne, or perfectly holy; for alas, [1] *I ſee another law*

[1] Ro. 7. 23.

law in my members rebelling againſt the law of my minde, and bringing mee into captiuitie of the law of ſinne: but I am freed from the bondage and dominion of ſin. And looke as in the twilight or day-breake, ſome little glimmering light there is ouer-ſpreading the skie, yet mixed with much darkeneſſe: euen ſo there is in me the admixture of ſin, and much corruption accompanying the light of ſanctifying grace, in euery part of me; yet this is my comfort, *That the day ſtarre is riſen, & the morning light now ſhineth in mee*; and 2 Pet. 1. 19

as

as for high-noone, perfection of holineſſe, I wait for it, and looke to enioy it in the higheſt Heauen: for the [m] *path of the iuſt is as the ſhining light, that ſhineth more and more vnto the perfect day.*

[m] Pr. 4. 18.

Min. There are not a few, who though they can talke of ſanctification, are notwithſtanding very prophane, yea leaprous perſons, hauing the vncleane iſſues of ſinne like plague-ſores running on them, going vp and downe with the leapers, crie in their mouth [n] *vncleane, vncleane*, therefore how know you that you

[n] Leuit. 13 45.

you are truly ſanctified?

Con. If I could not ſhew a difference betweene my ſelfe and ſuch vncleane beaſts, I ſhould bee ſorry: thus then I prooue the Truth of my ſanctification: whereas it conſiſts in two things, namely, mortification and quickening, I haue ſome proofe of both; for the firſt, ° I *mortifie the deeds of the fleſh by the ſpirit*: wherein I imitate the skilfull Chyrurgion, who being to cut off ſome incureable member, firſt mortifieth it, that ſo it being made inſenſible, may bee cut off more eaſily, and with leſſe paine

Proofe of ſanctification, by the parts thereof.

° Rom. 8. 13.

Mortification.

paine to the patient. And this course I take in mortifying my sinnes: First, I labour by searching to finde them out: Secondly, to finde my selfe weary of them, and willing to be rid of them, considering what infinite hurt they doe mee. Thirdly, I fetch power from the death of Christ, beleeuing that hee died to p kill sinne in all that are his, and therefore that it is impossible for them to liue vnto sinne, or sinne to rule in them. 4. * I apply this power of Christs death, as a strong corrasiue, to this proud flesh of mine, to

Lam 3.40

Psal 38.4, 5, 6.

p 1 Iohn 3. 5 8.

* The death of Christ as a salue applied to the sore by faith, leaueth a print like it selfe in the soule, a spiritual death, or dying vnto sinne.

to the wounding and killing of the ſinne that is in mee: and thus I apply it; 1. Seeing that my ſins put Chriſt to death, I am reſolued, as the auenger of bloud, to follow the law vpon them, to get a *ſcriptum eſt*, a Writ for them, to doe by them, as they did by him, euen to purſue them vnto death, which put my elder brother and Sauiour vnto death. Secondly ſeeing I beleeue, that Chriſt died for me, to kill ſinne in me, I ſee I neither muſt nor can [q] ſuffer ſinne to liue, and raigne in me; for that were to make the death of Chriſt of none effect,

[q] Rom. 6. 2, 6.

effect, vnto me: Thus then though sinne be in me, yet it hath receiued the deadly wound, by the death of Christ, neuer after to recouer againe, but lyes as [r] *Saul* thrust thorow with his speare; though life bee still abiding in it, it is gasping, and strugling, languishing and dying, and shall at last be vtterly extinct in death. [t] I thanke God therfore through Iesus Christ our Lord.

[r] 2 Sam. 1. 6. 9.

[t] Ro. 7. 25.

Min. You haue spoken to some good purpose: of mortification: but what say you now of quickning, which is the second part of San-

Sanctification?

Con. They which haue the one, cannot want the other; therefore I finde also a quickning power of grace in me, whereby I rise vp out of the graue of sin, and liue vnto righteousnesse, & that after this manner; 1. I labour by inquiring to finde out that righteousnesse, which God requireth of me. 2. I striue for a willingnesse of minde & heart, to set thereupon, with all delight: which that I may do. 3. I fetch power from Christs resurrection, considering and beleeuing, that he reuiued and rose againe, for

Quickning.

for this very end, namely to procure, and giue to all that are his, ſtrength and power, to [t] liue vnto righteouſnes, and therefore that it is as impoſſible for any ſuch to want this power, as for Chriſt to die in vaine. 4. I apply this power to my ſelfe, whereby the breath of ſpirituall life comes into my ſoule, and that after this manner: * Seeing I beleeue that Chriſt roſe for me, as verily as he is my Sauiour, ſo verily muſt I, and ſhall I, ſhew forth this ſpirituall power in the practice of Pietie, and righteous liuing: Thus then there is a

[t] Rom. 6. 4

* To beleeue that Chriſt roſe for me, is to apply his reſurrection, as a ſoueraign plaiſter to my heart: which is of ſuch a vertue that it muſt needes worke in me his ſpirituall reſurrection

ſpirituall

ſpirituall paſſion, and reſurrection in me (as there is in euery true beleeuer) anſwerable to the paſſion and reſurrection of Chriſt; as he died for ſin, and roſe againe for righteouſneſſe, ſo I die to ſinne, and riſe againe to righteouſneſſe, in all the powers of my ſoule, and parts of my body, theſe being made the [u] *inſtruments* of thoſe, *in righteouſneſſe vnto God.* And this briefly is that ſanctification which I finde in me.

[u] Rom. 6. 13.

Min. And ſurely this is that, which whoſoeuer find in them, they are no leſſe than canonized in the

Court of Heauen for Saints, and irreuocably registred in Gods Calendar of Saints. But what will you name in the next place, for a signe of your saluation?

Cen. Repentance: which howsoeuer it doth not * really differ from Sanctification, yet in some respect (as "some haue well obserued) it doeth, as being subordinate thereto, and proceeding there-from as the fruit thereof: for where the Lord infuseth sanctifying grace into the vnderstanding, wil, and affections of the Conuert; then according vnto this grace receiued, he worketh

* *Non re sed ratione Polanus.*
" *Perkins.*

keth in turning to the Lord: and though repentance be discerned, before either Faith, or Sanctification; yet that hinders not, but that they are before it in * order of nature; like as in the morning, the light, and sunne-beames, are seen before the body of the Sun, and yet in order of nature, it is before them, and they proceed from it. But to come neerer the matter, I repent me of my sinnes; for I turne from all sin to God, in heart, and desire, and labour to expresse the same, by a carefull framing of my life, in obedience to God,

* *Ordine naturæ.*

The sixt signe of saluation taken out of Eze. 18. 21.

eſchewing euill, and doing good, hauing reſpect vnto all Gods commandements. Now God hath promiſed, that he which thus *turneth from all his ſinnes, ſhall ſurely liue* for euer, *and ſhall not dye* eternally; therefore hereby I know I ſhall be ſaued: for this is a ſalue for all ſores, and a preſent remedie, to cure all ſpirituall diſeaſes of the ſoule,

Min. All the doubt will be whether you do truly repent, how can you make that appeare?

5 Notes of true repentance.

Con. Thus: firſt, becauſe I grieue in my heart for my ſinnes, chiefly, in regard that

that thereby I offend my good * God, who alwaies hath been, and is abundantly gracious vnto me: this pierceth my ſoule, that I ſhould be ſo vndutifull toward him. Secondly, I [x] hate, loath, and deteſt in ſome meaſure, all ſin in my heart, bearing my ſelfe toward it as an enemie; and when I haue beene ouercome by the deceit thereof, I loue it not the better, but hate it much the more afterward, when I haue recouered my ſelfe againe: I deale with my ſin, as *Amnon* dealt with his ſiſter *Thamar*: who when

* Pſa. 51. 4

[x] Pſal. 119. 104.

hee had ſatisfied his wicked luſt, did hate her more than euer hee had loued her before, and thruſt her out of his company and preſence, as not abiding the ſight of her. Thirdly, [y] I reſolue in truth, with a conſtant purpoſe, and ſettled determination, not to doe any thing that I know to be ſinne, and ſo diſpleaſing to the Lord; the Lord he knowes, that I doe not purpoſe to maintaine my ſelfe in any knowne ſinne whatſoeuer. Fourthly, I ſtriue, and [z] endeuour in the whole courſe of my life, to forſake euery knowne ſinne, and to come to

[y] Pſal 119 57.

[z] Pſal. 119 101.

to the ſight of vnknowne ſinnes which as yet I haue not taken notice of, that I may forſake them alſo. I doe as heartily deſire, to forgoe my ſinnes, as to haue them forgiuen; to part with them, as to haue them pardoned: whereas the man vnregenerate, will at no hand part with his ſinne: [a] *for it is ſweete in his mouth, he hides it vnder his tongue, he ſpares it, and forſakes it not, but keepes it ſtill within his mouth,* (as *Zophar* ſpeakes) he will as ſoone part with a limme, nay his life, as with his ſweete ſinne: But for my part, I

[a] Iob. 20. 12. 13.

desire that the blood of Christ may as well wash away the filthinesse of my sinnne, as the guiltinesse thereof. 5. I bring forth the right and kindly fruit of true repentance, namely, new obedience, which cannot possibly grow out of any other roote than this: thus it is my continuall care to [b] walke in all the commandements, and ordinanees of the Lord without reproofe.

[b] Luk. 1. 6

Minist. But is not all this that you doe, for feare of Hell, and condemnation onely?

Con. No surely, but partly for loue I beare to God;

and

and partly for hatred I beare to ſinne: for though I knew there were no day of iudgement, when men ſhall giue an account of all their doings, and receiue a full reward according thereunto; or though I could be aſſured that there were no Hell to take vengeance on wicked doers, yet would I neuer commit thoſe foule and filthy ſinnes which I ſee ſome commit continually to my griefe: though they are well-pleaſing to ſinfull corrupt nature, and ſo were to me, whiles I was carnall, now I doe abhor them.

Miniſter. It ſeemes you

make true griefe for ſinne a ſigne of true repentance: ſhew mee then how godly ſorrow, which is onely in the faithfull, may bee knowne from *Worldly ſorrow*, which *cauſeth death*, and was in *Cain*, *Saul*, *Ahab*, *Herod*, *Iudas*, and may be in any reprobate.

Difference betweene worldly and godly ſorrow.

[c] Gen 4. 13.

Con. He that hath godly ſorrow is at leaſt perſwaded, that his ſins are pardonable, not that they are [c] *greater than may bee forgiuen*, as *Cain* ſaid; but that they may bee pardoned by the infinitely farre-ſurpaſſing mercy of God. 2. He loues the Preacher, and other

other well-diſpoſed perſons, that tell him of his faults, and ſhew him his ſins; though happily reproouing him ſharpely for them: and he reuerenceth and regardeth Gods Word the more, that hee ſees his ſin diſcouered, and condemned thereby: the contrary was in *Ahab*, [d] who hated the Prophet, becauſe hee dealt plainely with him; and *Herod* [e] who depriued *Iohn* the Baptiſt, both of liberty and life, becauſe hee touched his copie-hold, in reprouing his inceſtuous life. 3. Godly ſorrow driues a man neerer to God by prayer,

[d] 1 Kings 22.8.

[e] Mat. 14 3.4.

prayer, and makes him ſeek to the Miniſter, and to the godly-wiſe for counſell; to the word, and ſpirituall meanes for comfort: but the ſorrow of the World driues a man further from God and the meanes; as in *Saul*, who went to a Witch, and *Iudas* who hanged himſelfe, both of them haſting to get as far from God, as the moſt remote place in all the World, euen Hell it ſelf could make them. Fourthly, The ſorrow of him that is truely penitent, is moſt occupied about the * euill of ſin; the ſorrow of others, moſt about the ‘‘ euill of puniſh-

* *Malum culpæ.*

‘‘ *Malum pœnæ.*

puniſhment, all their care, and thoughts are taken vp therewith: and were it not for that, the euill of their ſin, ſhould not trouble their mindes, or diſquiet them one whit.

Miniſt. You named new obedience, for a note of true repentance, and that not amiſſe if it be true, vnfained, and of the right kinde. But how proue you this?

Con. Firſt, becauſe it is obedience of the whole man, inward, as well as outward: for a true obediencia-rie vnto God, muſt be both ſound, and ſtreight, ſound in heart,

3 Notes of true obedience. Pſal. 119. 6.

heart, and ſtreight in life, all all ouer obedient; though he be not perfect. Secondly, it is obedience, yeelded to the whole Law of God, to precept as well as promiſe, and to one precept as as well as to an other: whereas they which are falſe hearted in obedience, are alſo lame therein, and will be diſpenſed withall in ſome things; they can bee content that ſome of their ſins ſhould dye, with the leane cattell ſlaine by [f] *Saul*, but they haue ſome one or two, or more fat ſins, which they will needs haue ſpared. I praiſe God (in humility

[f] 1 Sam. 15.9.

mility I ſpeake it) I haue no ſuch reſeruation in my obedience, but that my maſter-ſins, and darling ſins, ſhould be put to the ſword, as well as others of inferiour ranke. Thirdly, it is performed in the whole courſe of my life; it doth not take me now and then at times, like the Fit of an Ague, but is conſtant, and continuall. For a man may croſſe the way to heauen often-times, in, and out, and yet neuer come thither; but he that holds on conſtantly in the way, ſhall be ſure of heauen. This true obedience in all theſe reſpects is Catholike, that

is, vniuerſall: and they, and none but they, deſerue the name of good Catholicks indeed, which are carefull to yeeld to God this true, and vniuerſall (though imperfect) obedience.

Min. Hitherto you haue mentioned ſuch graces as are more generall, and concerne the whole perſon renewed: now if you thinke good alledge ſome ſpeciall graces, which make their abode in ſeuerall ſeats of the ſoule: and firſt for knowledge, which reſideth in the minde, is not this a ſigne of ſaluation, which you diſcerne in your ſelfe?

Con. Sa-

Con. Sauing knowledge is indeed a true ſigne, which is called [g] *the vnction of the holy one*, and Chriſts [h] *eye ſalue*; becauſe the vnderſtanding, being as it were anointed therewith, is inlightned, to ſee, and diſcerne thoſe things, which before it neither did, nor could; it comprehendeth [i] *ſpirituall vnderſtanding*, (that is a right conceiuing of the truth of God) *and wiſedome*, (that is, a right applying thereof, wiſely and diſcreetly, to all our particular actions, for the right ordering thereof:) this knowledge of *God*, *is*

[g] 1 Ioh. 2. 20.
[h] Reu 3. 18
[i] Col. 1. 9.

life

The seauenth signe of saluation taken out of Ioh. 17. 3.

life eternall; both becauſe it is the beginning thereof, as alſo becauſe it is the meanes wherby we attaine thereto: now then ſeeing I haue found this knowledge, I am ſure I cannot loſe eternall life.

Miniſt. Euery one is a beaſt by his owne knowledge: hee therefore that wants this knowledge of God, doth not much differ from a bruit beaſt: and * better were it to be borne a beaſt, than being borne a man, to become thus like a beaſt. But how doe you proue that yours is this ſauing knowledge, and not ra-

* *Præſtat naſci iumẽtum quam comparari iumento.*

rather that common knowledge of Gods Word and Religion, which may be in the very reprobates?

Con. This will appeare the better by comparing them together. First then, the common knowledge which may be found in reprobates is generall: they vnderstand spirituall things in a general confused manner; not vnlike the[k] blinde man cured by our Sauiour, who at the first opening of his eyes, saw men aloofe off, walking as trees: they cannot abide to bring it home to themselues; but I apply my knowledge to my

5. Notes of true saving knowledge.

[k] Mar. 8. 24.

my ſelfe, deſiring to know chiefly, how things ſtand at home in my owne ſoule. Secondly, their knowledge is partiall; they deſire not to bee acquainted with all the waies of God, but are, and wil be wilfully ignorant of ſome things; they will not know that to bee euill, which they like well of, nor that to be good which they doe diſlike, though it bee made plaine and euident vnto them: but I deſire to know the whole truth of God, yea that which is diſreliſhing at the firſt vnto mee. Thirdly, their knowledge puffs them vp with pride;

pride; they bee not a little proud thereof; but mine humbles me; for the more light of knowledge ſhineth in mee, the more I ſee the corruptions of my heart, and life thereby; which miniſter greater matter daily of humiliation to me. Fourthly, all that they know, or ſpeake, is onely from heare-ſay; for they haue no experience thereof in themſelues; they know, and learne Gods truth by rote, but I learn it by heart; my knowledge is experimentall; I finde the truth thereof in my owne experience. Fifthly, their knowledge

ledge is not ioyned with conſcionable practice: whereas that is but raw knowledge that is not well digeſted into practice: theſe two ſhould alwayes goe inſeparably together; for knowledge without practice is lame, and practice without knowledge is blinde. And if the lame and
[1] 2 Sa. 5. 8 blinde were hated of [1] *Davids* ſoule, much more are theſe hatefull to the ſoule of the Lord, as an abhominable ſacrifice: but my knowledge is practicall, it walkes vpon the feet of practice, and my practice ſees with the eyes of my

know-

knowledge *hereby we know that we know God, if we keepe his commandements*, 1 *Iohn* 2.3. Though, then, there bee many which know Christ to professe him, which notwithstãding shall not be knowne of him (for hee will say vnto them in that day, [m] *Depart from me, I know you not*, because they they haue not the sauing knowledge of him) yet I can thus bring proofe, that I rightly know him, or [n] rather am knowne of him, whereby I also know that I shall hereafter liue and raigne for euer with him.

[m] Mat. 7. 23.

[n] Gal. 4 9.

Min. Thus it appeares that

that the true knowledge of Christ doth counterpoize, yea, and farre excell all other knowledge whatsoeuer: for if one know Christ, it matters little though hee be ignorant of other things; but if hee bee ignorant of Christ, it matters nothing though he know all things: wherfore the wisest worldly men, with all their knowledge, shall perish for want of knowledge. So that I can well assent vnto him, who saith, that the knowledge of God, is as necessary an Art for Christians, as the Art of husbandry is for husbandmen. Now, if you thinke

Greenham.

thinke good, name another ſpeciall grace, as the ſigne of your ſaluation.

Cur. I haue a true hope of eternall life: which who-ſo haue, they ſhall be ſaued; for *we are ſaued by hope*, as ſaith the Apoſtle: this grace alſo the Lord of his mercy hath vouchſafed me, to be as *an anker to my ſoule, both ſure, and ſtedfaſt*, to hold mee to the port, that I bee not driuen backe with boyſterous ſtormes; and that beares vp my head aboue water, in the ſeas of dangers, in this preſent world, that I ſinke not.

The eight ſigne of ſaluation taken out of Rom. 8. 24.

Heb. 6. 19

Min. But the hope of

most men is a false hope, and desperate madnesse, (as if a man having his throat cut: or being thrust through the heart, should yet hope to liue, euery body would be ready to deride his idle fancy, or at least to pittie his extreme follie) the hope of such [o] *shall perish, and be cut off, and their trust shall bee as a spiders web:* how know you then that yours is a true hope?

[o] Iob 8.13 14.

Can. Truth it is, that the common hope of men is such, that they doe rather dreame than hope: and though they thinke they haue fast hold of it in their hearts,

hearts, yet it is but as a childe that catcheth at the ſhadow on the wall, hee thinkes he holds it faſt cloſed in his hand, but when he openeth his hand there is nothing in it; ſo when their hearts ſhall bee laid open before God, the ſhadow like hope being vaniſhed, there ſhall be no ſuch thing found in their hearts, and they ſhall haue hope to ſeeke, when it will bee too late to finde it. Firſt therefore I proue that my hope is true, from the foundation whereon it is [p] grounded, and that is Faith: for as it is impoſſible for a

4. Notes of true hope.

[p] Heb. 11. 1.

mighty Caſtle to hang in the ayre, or to ſtand without either ground or foundation; euen ſo, and much more impoſſible is it for hope to be, or abide without faith. Such therefore as boaſt of hope, and are barren of faith, may well be ſaid to dreame of building caſtles in the ayre: I contrariwiſe beleeue, and therefore doe I hope, apprehending the promiſes of God by faith; and ſo hoping and looking for the performance and accompliſhment thereof: which faith, the ground-worke, I haue formerly proued to bee effectu-

effectually begunne in me. Secondly, true hope followes an effectuall calling: for first God calls men to ſaluation, and then hee giues them to hope for it; therefore the Apoſtle ſtiles it, *the* [q] *hope of his calling*. Such therefore as hope for heauen, not being effectually called vnto it, come before they are called, and are like to ſpeede accordingly. It was [r] death to ruſh into the preſence of *Ahaſuerus* vncalled: and ſure, eternall death ſhall cut them off, ſhort, of comming home, which thinke to ruſh rudely into the *Holieſt of all*, the

[q] Eph. 1. 18

[r] Eſter. 4. 11.

inner Court of God Almighty, euen the higheſt heauen, being neuer inwardly and truly called thither: but well may I hope, for I am truly called, as I haue alſo proued before. Thirdly, my hope makes me vſe diligently all good meanes appointed by God, for the obtaining of ſaluation; for hee that hath good hope to obtaine his wiſhed deſire, will ſhew it by his induſtrious vſe of the beſt meanes, for the compaſſing thereof: ſo hee that in the morning hopes to bee 50. miles off by ſunne-ſet, will not ſit him downe, or lay him-

himselfe to sleepe, but get on horsebacke, and be riding onward on his way; and he that hopes to liue long, will not starue himselfe, but vse the best diet for preseruing his life. Fourthly, It makes me fit my selfe by holinesse, for that which I hope for, namely the full fruition of the glorious presence of the perfectly pure, and holy God in heauen, according to that of the Apostle, [f] *Euery one that hath this hope in him, purifieth himselfe, euen as God is pure*: not vnlike to one who hoping to get accesse into the

[f] 1 Ioh 3.3.

Presence of the King with his petition, doth addresse himselfe in all sutable manner, both in apparell, behauiour, and speech, for the presence of his Soueraigne.

Min. It appeares your hope is sound, and good, euen that *which maketh not ashamed*: and *the God of hope fill you therewith, and grant that you may abound therein through the Holy Ghost.* But by what other signe doe you know that you shall be saued?

[r] Rom. 5 5

Rom. 15. 13.

Con. I finde in my heart a true loue of God, now I haue learned out of the Word,

Word, that *the Lord hath promiſed the crowne of life to them that loue him, &c.* I make no queſtion but hee will be as good as his word, who neuer failed therein, ſince the world began: therefore I know, that the crowne of life is mine. 1 Iames 12

Miniſter. All ſay they loue God, and profeſſe great friendſhip to him: *neuertheleſſe* moſt *flatter him with their mouth, and lye vnto him with their tongues, for their heart is not right with him,* How know you then that you loue him in truth? Pſal 78.36 37.

Con. Whereas there

7. Notes of true loue of God.

are three things in loue, affection to the thing beloued a desire of coniunction with it, and a well-pleasing contentment taken in the enioying of it, all these I finde in some measure in me, toward my God, so that I know I loue him truly, which I further proue by these notes: First, because I prize and estimate him aboue all worldly things; yea, mine owne life: so that I can truly say with that blessed Martyr *Ignatius*, I esteeme no visible thing, nor yet inuisible, so that I may haue Christ: [b] *yea, doubtlesse I count all things but*

Euſ. l. 2. c. 36.

[b] Phil 3.8.

but losse in comparison of him, and *doe count them but dung, that I may winne him.* Neither is this a mercenarie loue, hired with the wages of reward: for, though there were no Heauen, O Lord, I would loue thee: but seeing there is a Heauen, I will account of it, and labour to obtaine it; yet still will I loue thee for thy goodnesse sake, O Lord: for thou thy selfe art reward enough, though there were no more. Secondly, I am carefull and vnfainedly desirous, to please the Lord in all things; euen as we see, that men are loth to crosse or

or displeaſe thoſe whom they entirely loue and affect. Heereupon I giue my ſelfe to loue that which he loueth, and to hate that which he hateth, * *Hee loueth righteouſneſſe, and hateth wickedneſſe:* and ſo doe I, though not in equality (for that is impoſſible) yet in ſimilitude, and conformity: for it is required and expected, (as the Prophet ſaith) x *They that loue the Lord hate euill:* thus I endeuour my ſelfe, y *as God is, euen ſo to bee in this world.* Thirdly, a man may know his loue to any thing, by the zeale and heate

* Pſ.45.7.

x Pſ.9.10.

y 1 Ich.4. 17.

heate of affection, whereby he is carried to that thing which hee loueth. Thus euery man is transported, and as it were eaten vp with one zeale, or other; some with the zeale of pleasure, as *Esau* was, who for a messe of pottage sould his birthright; some with the zeale of honour, as *Absalom* was, who for to get a a Kingdome, sought to draw blood of his owne father; some with the zeale of money, as *Iudas* was, who for his thirtie peeces sold his Lord and Sauiour. By my zeale I know my loue to God: for, tho I be not eaten

eaten vp with zeale as
z Ps.69 9. z *Dauid* was (Oh I would I were so too) yet I feele it
a Ier.20.9. burning within me, as a *Ieremiah* did: *my heart is hot within me, and the fire kindled*: my zeale carrieth mee to God. Fourthly, I loue
b Psa.119. 97. *Qui diligit legem, diligit regem,* his b Word, and Sacraments, Prayer, and all other holy exercises: whereby as I haue gracious intercourse, and heauenly conference, with the blessed Trinitie; so in especiall with Christ my wel-beloued, who therein causeth me to heare his sweete voyce, and to see his louely countenance: for which cause I also

alſo loue the Houſe of God, ſo that I can no leſſe heartily, than merily, ſing the note of the Prophet *Dauid*; *O Lord I haue loued the habitation of thine houſe, and the place where thine honour dwelleth*: and another of the ſame, *O Lord of Hoſtes, how amiable are thy tabernacles! my ſoule longeth, yea euen fainteth, for the Courts of the Lord: my heart and my fleſh cryeth out for the liuing God.* Fifthly, I loue his [c] meſſengers and embaſſadors, the Preachers of his Word, which are ſent vnto me from God to treat about concluſions of peace, beſeeching

Pſal. 26. 8.

84. 1, 2.

[c] Mat. 10. 40.

2 Cor. 5. 20. Esay 52. 7.

beseeching mee in Christs stead to be reconciled to God. O how beautifull are the feete of him that bringeth these good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth saluation to mee! Sixthly, I long for the comming of Christ, not as though I could no longer beare (for impatiencie) the miseries of this life (which are but light in comparison of the weight of glory) but that I might be married for euer vnto Christ, my Loue, in perfect ioy, and hearts delight, being now but espoused onely to him, and that

I

I might be perfectly freed from all sinne (whereby I grieue both him and my selfe) and alwaies praise his name in Heauen, *How long Lord, how long?* thou hast said, *Surely I come quickly.* *Amen. Euen so come, Lord Iesus.* *Amen.* Thus it appeares that the loue of God will warrant a man (as it doeth you) no lesse than heauen: but what say you now of loue to Gods people? may not that be ranked among the euidences of your saluation?

Con. Yes without doubt: For, *hereby wee know* (saith

[d] Re. 22. 20

Saint

The tenth signe of saluation taken out of 1 Iohn 3.14.

Saint Iohn) that we haue passed from death vnto life, because we loue the brethren these doe I loue, that is, the children of God, and such as are godly, and these will I loue for euer; knowing, that loue is such a debt, as I shall bee alwaies owing; and yet I must, and will bee euer paying; I will striue to bee rather a creditour, then a debtour herein, and will not onely returne to the Saints of God the loue of loue, the same measure that I receiue from them but euen vsury and aduantage of loue: and I would to God there were as many

payed

payed vſe for loue, as doe in theſe dayes pay vſe for money. Then ſhould they be no whit impouerifhed, leſſe in the vſurers bookes, and more in Gods: and ſo would it bee a better world.

Miniſter. Whereas you ſay you loue the godly, it may be that is only becauſe they are friendly to you, or becauſe you receiue, or hope to receiue, ſome outward kindneſſe and benefit from ſome ſuch: if your loue be no other than this, it is but ſelfe-loue, beeing grounded meerely vpon your owne priuate commodity

moditie: and this kinde of loue may bee found in an vnregenerate and carnall man.

Con. It is not so with me: for though happily I may regard some such for some such respects as you name, yet if I should not loue the childe of God for his owne sake, and for his and my fathers sake, more than I loue my worldly friend for my commodities sake; or my kinsman for neerenesse of blood, I should be void of any sparke of true heauenly loue: therefore I chiefly loue the godly for their goodnesse and godlinesse

sake:

ſake: the ground of my loue vnto them, is the image of God in them. This is that diuine load-ſtone, which drawes my affection toward them.

Miniſter. How can you make it appeare, that you loue them with a right affection?

Con. Thus: 1. becauſe I loue ſome ſuch in the * abſtract, euen when they are ſeuered and ſeparate from all externall reſpects and grounds of loue to me-ward: as, when I heare of reade of the zeale, pietie, conſtancy, heauenly vertues, and gracious endeauours,

* *In abſtracto.*

4 Notes of true loue to Gods children.

uours, of the worthy ſeruants of God, ſuch as I neuer knew, nor had any dealing with; yet I finde, that I loue them, and feele the affection of my heart ſpreading it ſelfe towards them, to embrace them: which cannot bee for carnall reſpects, nor worldly hopes, for it may be ſome of them are dead, and gone; and thus I loue the Saints departed, which are now in heauen: ſometimes alſo I haue knowne and loued ſome worthy Chriſtians, who then haue flowed with worldly proſperity, but after haue fallen to a very

low

low ebbe of great aduersity; when the world hath bidde them, adieu, and friends, wealth, goods, haue altogether taken their leaues; yet then haue I loued them as dearely as euer I did before: whereby it appeared, that my loue was not grounded vpon worldly regards, which all forsooke them, but vpon their goodnesse and godlinesse which still continued with them. Secondly, I much affect the godly, and delight exceedingly in their companie, yea of such as are nothing of kin vnto me, that [e] *wee may*

[e] Ro. 1. 12

may bee edified, through our mutuall faith; whereas I care not for the company of others wanting true godlinesse, though they may bee perhappes of my very neere kindred. So that
[f] Psal. 16. 3 I can truly say, [f] *As for the Saints, that are in the earth, and the excellent, in them is all my delight*: but as for others, *I have hated the*
Ps. 26. 4. 5. *assembly of euill doers, and will not not sit with the wicked*: and if of necessitie I bee forced to bee in their company, then am I ready to wish with the Prophet, O that I had wings like a Doue, then would I flie away,

away, and be at reſt: or if this (O) will not ſet me at libertie, then I take vp *woe* to expreſſe my miſery, *Woe is me that I ſoiourne in Meſech, that I dwell in the tents of Kedar.* Pſal. 120. 5

3. I haue a fellow-feeling of the miſeries of the Saints, my deare Chriſtian brethren and ſiſters: which workes in mee compaſſion, and makes my heart euen ake and bowels yearne within me; to ſee their griefe, and behold them in neceſſitie. Whereby I perceiue, that I haue the true affection of a fellow member: *for, if one member ſuffer, all the members* 1 Cor. 12. 26.

bers ſuffer with it. Fourthly, I finde in mee a willingneſſe, in ſome meaſure, to impart my ſelfe vnto them, in life and goods, ſoule and body, ſo farre as I can to affoord them helpe and ſuccour: for, as it is truly ſaid of faith * it is wholly copulatiue, wholly imployed in coupling vs to Chriſt; ſo may it as truely bee ſaid of loue, that it is * wholly communicatiue, imployed in imparting it ſelfe, & what it hath, to others, for their good. Faith is as the leads, & pipes to bring in: & loue is as the cocke of the conduit to let out. Now for as much

* *Fides toto copulatiua.*

* *Charitas communicatiua.*

much as my loue is thus communicatiue to the children of God, becauſe they are his children, heereby I alſo ſee, that it is of the right kinde.

Miniſter. Alledge ſome other ſure ſigne of your ſaluation. For, the more, the better man: the richer you are in the true treaſure, the more comfort may you haue thereby.

Con. The Lord hath promiſed to *fulfill the deſire of them that feare him*; and that *hee will heare their cry, and will ſaue them.* Now I finde in ſome meaſure in me the true feare of God: and

The eleuenth ſigne of ſaluation taken out of Pſal. 145.19.

though I ſay not of my ſelfe, as the Scripture ſaith of *Obadiah*, that § *he feared God greatly*: yet this I can ſay, that I deſire to feare God greatly; and this I dare ſay in deſpight of the Diuell, that I feare God truely. Therefore I ſhall be ſaued certainely, according to Gods holy word of trueth.

§ 1 Kings 18.3.

Min. Saint Iohn tells vs, that *there is no feare in loue, but that perfect loue caſteth out feare*. Seeing then you loue God, how can you be ſaid to feare him? How can theſe two ſtand peaceably together?

1 Iohn 4. 18.

Con. Very well: for, there

there is a two fold feare of God: the firſt is a ſlauiſh and ſeruile feare, in horrour to dread his Maieſtie, as a ſeuere reuenging Iudge either executing his iudgements, or readie to take vengeance on his enemies. Thus all impenitent perſons, and the Diuels feare him, and onely thus; and therfore hate him, wiſhing there were no God. And this is the meaning of *Saint Iames*, when he ſaith, [h] *The Diuels beleeue and tremble.* The ſecond is a childe like feare, in awefull reuerence, and loue toward God, to be carefull not to offend him:

[h] Iam. 2. 19

now this feare is the true and naturall birth of loue; being bred and brought, forth of it. Looke then, as *Sarah* caſt out *Iſmael*, the ſeede of the bond-woman, but would not caſt out her owne deare ſonne *Iſaac*: euen ſo the loue of God doth caſt out of me, by degrees the ſeede of bondage, the ſlauiſh feare, but not her owne birth, the awefull and holy feare of God: but cheriſheth and nouriſheth this continually in me, and is as a nurſe vnto it; ſo that now, I feare not ſo much that God will condemne me, as that I may not offend him

him ſo good ſo louing a father to me: euen as a good ingenious childe feares to offend his father for very loue; but feares not that his father wil cut his throat, or murder him, ſeeing hee knowes hee loues him dearely.

Min. Many ſay they feare God, and yet doe but lye againſt the truth: how know you, that yours is this true childe-like feare of God?

Con. Firſt (as I haue ſaid) becauſe it followes vpõ the former ſigne of ſaluation; namely, the loue of God, and is an inſeparable com-

6. Notes of the true feare of God.

panion thereof, as another
[i] Ruth 1. 16.17. *Ruth* [i] hanging vpon her mother *Naomie:* for, loue in feare, and feare in loue, is a ſound teſtimonie of the true feare of God. Secondly, it worketh in mee maruellous humilitie towards God, and cauſeth me in awfull reſpect vnto his glorious Maieſtie, to abaſe my ſelfe as ſinnefull duſt and aſhes before his bleſſed preſence: as *Iacobs* feare of his brother *Eſau*, made him
[k] Ge.33.3. humble himſelfe, and [k] bow to the ground ſeuen times before him. Thirdly, it makes me afraid of ſinne,
[l] Exo .4.3. and to flee from it as [l] *Moſes*

ſes fled from his rod when it became a Serpent: it makes me feare to commit ſinne ſecretly, as well as openly (for, though no eye doe ſee me, [m] I ſet the Lord alwaies before mee) as it kept [n] *Ioſeph* from committing folly, though he might haue done it cloſely and couertly enough. Fourthly, it makes me hate ſinne: for, [o] *The feare of the Lord* (ſaith *Salomon*) *is to hate euill*, yea, inward corruptions, which ſticke in the cranies of the ſoule, and cannot be deſcried, but by a very narrow ſearch; it cauſeth my heart to riſe vp againſt rebellious

[m] Pſ. 16. 8.

[n] Ge. 39. 9.

[o] Pro. 8. 13.

lusts, which lie lurking within: as, secret Atheisme, pride, vaine-glorie, hypocrisie, enuie, and the like.

p Pro. 3. 7. Fifthly, it makes me p *depart from euery euill way*, and from iniquity, to breake off the practise of sinne, in the course of my life; to bee a

q Psal. 1. 1. discontinuer, in *the* q *way of sinners*, and a resident in the paths of righteousnesse.

Sixthly, this true feare of God dispelleth so farre as it preuaileth in me) all other false feares; as, feare of men, of pouerty, of disgrace, of death, &c. whereas men voide of the feare of God, are full of fond, and fooliſh feares;

feares; they feare the croſſing of an Hare, the howling of a Dog, the crying of a Rauen, Fairies, yea fancies, and their owne ſhadowes: as therefore the wicked man may iuſtly feare euery thing, becauſe he feares not God; ſo contrariwiſe, the righteous man needs feare nothing elſe, becauſe he feares him. This one thing then will I feare, that I may feare nothing but God: and that I may rightly feare him, *O knit my heart* ſo neere *vnto thee O Lord, that I may feare thy Name.* Pſal. 86. 11

Min. I am glad to ſee you ſo

so well stored of this diuine grace & rare cõmodity, the feare of God: Oh, I would manie thousands had more of this good ware in their store-houses, their hearts. But how else are you assured, that you shall be saued?

Con. The Lord of his goodnesse hath giuen mee to taste of the first fruits of the heauẽly Canaan, alreadie, as a pledge of the plenarie possession thereof heereafter: hee hath giuen me that spirituall ioy, which is a heauen vpon earth. And like as the [r] cluster of grapes brought from the Brooke Eshcol, with other fruits,

[r] Num. 13. 23.

was

was an earneſt to Iſraell of the future inheriting of the earthly Canaan: euen ſo is this ioy to me, of inheriting that goodlie, that heauenly Land (whereof this is ſome of the right fruit) the Kingdome of glory: and I can bring *Saint Peter* to be bound for my truth in this point; for thus hee ſpeakes of them that *reioyce with* this *ioy vnſpeakeable, and full of glory*, that they ſhall *receiue the end of their faith, euen the ſaluation of their ſoules.*

The twelfth ſigne of ſaluation taken out o 1 Pet. 1. 8. 9.

Miniſt. True Ioy (I hold well is a good pledge of heauen: but how proue you,

you, that yours is true ioy? For who ſeeme more merry, more frollicke, or iocund, than ignorant, worldly, yea vngodly men? they ſeeme to haue as light hearts as any; and indeed, in my iudgement, too light to bee poized, and ſettled, with the weight of grace; in a word, too light to bee good.

Con. Well haue you ſaid, that they ſeeme ſo ioyfull; and now haue you ſpoken the beſt you can of them: for indeede they ſeeme, and doe but onely ſeeme ſo: their ioy is like the laughing of a man in his

his ſleepe, who dreaming of ſome very pleaſing delights, reioyceth in his imagination thereat, but when he awaketh, hee findeth no ſuch cauſe: euen ſuch is the ioy of the wicked; they doe but laugh in their ſleepe, and the diuell ſhall giue them ſuch a greeting and good-morrow one day, as ſhall make it manifeſt. And therefore well ſaith *Salomon* of ſuch, [f] *Euen in laughter the heart is ſorrowfull, and the end of that mirth is heauineſſe.* Now therefore, that mine is not this baſe-borne ioy, but of a nobler deſcent, but ſound and good,

[f] Pro. 14. 13.

6 Notes of the true ioy.

good, I proue it thus: First, becauſe ſhee is an Hand-maide to the right noble and renowned Lady, Faith: ſhee neuer goes alone, but is alwaies following her. For firſt, I beleeue through faith, that I am reconciled to God, and then heereupon I reioyce, being thus at peace with him: and for this cauſe it is called, [t] *the ioy of Faith.* Secondly, it iſſueth out of the right veyne and fountaine: it ſpringeth out of the bitter roote of godly ſorrow, and griefe of heart for ſinne: neither can any come to drinke of this water of life, this

[t] Phi. 1. 25

this heauenly Ioy, till they haue firſt drunke of the water of *Marah*, bitter yet godly ſorrow; as our Sauiour tells his Diſciples, [a] *your ſorrow ſhall be turned into ioy.* Thirdly, It is faſtned vpon the right obiects: for I chiefly reioyce in heauenly and ſpirituall things, as in God himſelfe; I can ſay with the Prophet, Hee is * *my exceeding ioy*, and x *Lord lift vp the light of thy countenance vpon me, hereby thou haſt put gladneſſe in my heart.* I reioyce alſo in the Word of God, *as one that findeth a great ſpoile*, yea *it is the very* [y] *ioy and reioycing of*

[a] Ioh. 16. 20.

* Pſ 43. 4.
x Pſal. 4. 7.

Pſal. 119. 162.

[y] Ier. 15. 16.

of my heart; yea then when it ſearcheth me euen to the quicke, herein I finde an hony-combe. I reioyce in the grace of God wrought in me, and others, as alſo in my owne and their [z] ſaluation; *I reioyce in the* [a] *hope of the glory of God*, in the comfortable vſe [b] of the Sacraments, in Prayer, chriſtian conference, in Pſalmes, and ſpirituall ſongs, making melodie to the Lord. *I am glad when they ſay vnto me, let vs goe into the houſe of the Lord.* I reioyce in the welfare of Sion: *yea, I can preferre Ieruſalem aboue my chiefe ioy.* Fourthly, it is *the fruit of the*

[z] Pſ. 51.12
[a] Rom. 5 2
[b] 2 Chro. 30.21.
Pſa. 122. 1
Pſal 137 6

c *the Spirit*; not of the flesh, as carnall ioy is, which causeth men to reioyce onely or chiefly in their corne and their wine, their wealth and their honours, their pleasures and their profits; this nature affords vnto them. But I finde in me a supernaturall ioy, in things diuine and spirituall; which, corrupt nature can take no liking of, much lesse delight therein: therefore it hath beene wrought in me by a power diuine, that is the fruit of Gods holy Spirit. Fifthly, whereas the ioy of the wicked is slight and short, a flash and away, no better

c Gal 5.22

better then the chirping of birds in a sunne-shine day: mine is firme, and durable; not like summer fruit, which holds good but for a time, for the summer-season of prosperity: but my ioy is lasting fruit, which still holds good; yea, euen in the hardest winter of greatest aduersity I can *ioy in tribulations*. Sixthly, it is a victorious ioy: for, when as griefe like lead lies heauy on my heart, pressing it downe, then doth this ioy lift vp my heart in faith, together with my hands, eyes, and voyce vpward to the heauens, *aboue the mountaines*,

Rom. 5. 3.

taines, from whence my helpe commeth; whereby appeares, it ouercommeth griefe, and getteth victorie ouer tentation: thus I haue that which is the very life of life, true ioy: for life without this, is hardly worthy the name of life. Psal 121 1

Min. This pawne of heauen, which the Lord hath put into your heart, I may not, nor cannot except against: therefore proceed vnto another signe of your saluation.

Con. Patience vnder the Crosse may not be left out nor forgotten, no more then it may be cast off, or forgone;

forgone; well it deſerues a roome among this good company of witneſſes, all which giue in euidence, that heauen is mine. That this is a ſure ſigne of ſaluation, Saint *Iames* proues it, when he ſaith, *Bleſſed is the man that endureth temptation, for when he is tryed, hee ſhall receiue the crowne of life:* and that it is in mee; my conſcience proues it; therefore I am bleſſed: but more bleſſed ſhall I bee when I receiue the crowne.

The thirteenth ſigne of ſaluation taken out of Iam. 1. 12.

Miniſt. Well may the crowne indeed be ſet vpon the head of patience, ſo noble, and ſo conquering a grace:

grace: for, Christian * suffering is a noble kinde of conquering; and he that so suffereth, no lesse than conquereth. And if you haue also found this gemme in you, happie are you, prouided alwaies that it bee true patience: how prooue you that?

* *Nobile vincendi genus est patientia: vincit qui patitur.*

Con. First, because I doe not onely finde out, but also finde fault with any inclination or disposition toward impatiencie: I checke and controule my selfe for it: when it begins to stirre, I beginne to stifle it before it gather strength, or get to head. Secondly, I doe not

5. Notes of true patience.

goe about to prescribe to God the measure of afflicting me; nor yet the manner, meanes, or time of helping, easing, and deliuering me: I can be content with the grace of God in the forgiuenesse of my sin, and sanctification of his Spirit, though I want other things; and can receiue the loue of God with good contentment, though it came alone, or attended with the crosse. Thirdly, I more feare to do the euill of sinne, than to suffer the euill of punishment for sin, * for, to suffer affliction is not euill, but to commit sin is

* *Malum pati malũ non est: malũ facere malum est.*

is euill: and I can bee content ſtill to beare the puniſhment, ſo that the ſinne may be taken away; Oh, I would not for any thing that the rod of God ſhould be remoued, before the cure bee throughly wrought. Fourthly, my patience goes accompanied with a profiting vnder the correcting hand of God: for firſt it *brings forth* [c] *experience*, both of the care, and loue, and gracious dealing of God towards mee, as alſo of my owne eſtate and carriage toward him; and thus I come to haue better acquaintance with God,

[c] Rom. 5.4

and with my ſelfe: it alſo increaſeth my loue toward him, and makes me cleaue and cling faſter to him, as a childe doth to his parent, when he turneth away from it, and maketh as though he would goe away, and leaue it to the Wolfe: it ſtrengtheneth my faith, and cauſeth mee to relie more ſtedfaſtly on God, in diſtreſſes for time to come, and a dram of tried faith is better then a pound of vntried. Laſtly, it worketh in me reformation: I am not like wicked *Ahaz*, [f] who *in the time of his diſtreſſe, did yet treſpaſſe more and more*

[f] 2 Chr. 28 22.

more against the Lord. For I can truely say with the holy Prophet, s *Before I was afflicted, I went astray: but now haue I kept thy word* O God. Thus by patience I reforme my selfe; and thus *in patience I possesse* my soule: therefore it is true patience.

s Ps. 119. 67.

Min. By what other certaine signe are you perswaded of your euerlasting saluation?

Con. They which haue receiued the *Earnest of the Spirit in* their *hearts*, are thereby *sealed vnto the day of redemption*: this haue I receiued, to wit, the infal-

The fourth signe of saluation taken out of 2. Cor. 1 22. Eph. 4.30. Rom. 8.16.17.

lible teſtimonie of God's holy Spirit, which beareth witneſſe with my ſpirit, that I am the childe of God, and ſo an heyre of glory: ſeeing *God (who cannot lye)* tels me by his ſpirit, I ſhall be ſaued, I hold it (as I am bound) for a neceſſary, and a moſt vndoubted truth.

Tit. 1. 2.

Min. Thouſands of vngodly ones, haue a perſwaſion, that they ſhall bee ſaued, and none ſeeme more confident than they, and yet it is but preſumption, and the illuſion of the diuell in them; for they haue no more true right to ſaluation, than *dogges* to the *childrens*

drens bread: yea, & though they ſweare to it too (as, that they are ready enough to doe) yet you neede not credit them, vnleſſe you will; and if you doe, it is but a lye: as if a woman that had a childe, ſhould ſweare ſhee were a maid; or one that had a Plague ſore on him, ſhould ſweare that he were cleere; would you beleeue either of them, for all their facing of the matter? ſure you would not: how know you then, that yours is the teſtimonie of Gods Spirit, and not preſumption, which is nothing elſe but the lying ſpirit of Sa-

than in the mouthes and hearts of all his children?

5. Notes of the true testimonie of Gods spirit.

Con. First, I proue it by the birth of it: for it hath beene wrought and planted in me, *contrary to nature*, by the Word of God, heard, read, meditated vpon, and the like good meanes: whereas presumption, like a stinking weede, growes of it owne accord, out of the ranke soyle of Nature. Secondly, as *Iacob* may bee knowne by *Iacobs* voyce, from *Esau*: so may this be knowne by its voice; for it doth not barely tell mee, I shall be saued, but proues it to me, and perswades me by

all

all theſe former ſignes which I haue alledged, and diuers others: whereas preſumption doth only ſuggeſt that conceit vnto men, but proues it not; ſo that when they are asked, why they thinke, they ſhall be ſaued, they are ~~are~~ not able to alleage any ſound ſufficient reaſon for the ſame. Thirdly, the witneſſe within mee ſpeakes the ſame, that the Word of God doth without mee, both being the voice of the ſelfe-ſame ſpirit of God, which cannot contradict it ſelfe; but preſumptuous preſumption, ſpeakes contrary to Gods

Word: for whereas the Scripture saith, [h] *Vnlesse a man be conuerted, he cannot enter into the kingdome of God:* and [i] *the vnrighteous shall not inherit the Kingdome of God:* and [k] *without holinesse, no man shall see the Lord* and that the Lord will *take* [l] *vengeance on them that know him not, and obey not the Gospell of our Lord Iesus Christ:* yet presumption beares men in hand, they shall bee saued howsoeuer, and is ready to buzze into their eares, O alas good Sir, *pittie your selfe*, these things *shall not be vnto you.* Fourthly, Gods spirit, doth as well make

[h] Mat. 18. 3.
[i] 1 Cor. 6. 9
[k] Heb. 12. 14.
[l] 2 Thes. 1. 8.
Mat. 22.

[m] make interceſſion for me, as witneſſe to me, and therefore brings mee to God, making me pray earneſtly, and feruently to him from a ſenſe and feeling of my manifold ſinnes, with groanings, which cannot be vttered: but preſumption driues men further from God, neither worketh any ſuch feruent prayer in them. Fifthly, Gods Spirit brings forth the fruits of the Spirit in mee, as loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, &c. *Gal.* 5. 22. whereas preſumption, as it is of the fleſh, ſo it yeelds the fruits

[m] Rom. 8. 27.

of the flesh, as adulterie, fornication, vncleannesse, wantonnesse, hatred, variance, wrath, strife, enuyings, murders, drunkennesse, reuellings, and such like, *Gal.* 5. 19. and these are the common fruits of these daies, which grow more commonly in townes and houses, then crabs do in woods, and hedg-rowes: They which bring forth such fruits as these, giue heede to the Witch that speakes within them; the spirit of Sathan, who tells them, they shall be saued as soone as the best, and they beleeue him: but I will heare what

what God the Lord will ſpeake; for he will *ſpeake peace vnto his people, and to his Saints*: Yea, O Lord, let me heare this thy voice within mee, ſpeake lowder that I may heare thee better, *O ſay vnto my ſoule, I am thy ſaluation.* Pſal 85.8.

Min. There may appeare as manifeſt a difference between the witneſſe of Gods holy ſpirit, and the lying ſuggeſtion of the Diuell (to ſuch as are not wilfully blinde) as is betweene light and darkeneſſe; truth and falſhood: But leſt I be burdenſome to you, name one ſigne more of your ſaluation,

uation, and that ſhall ſuffice.

Con. It is no whit irkeſome to the men of this world to looke on their gold and ſiluer, their deedes and leaſes; nay they take a meruailous pleaſure and delight therein: why then ſhould it be burdenſome to the children of God, to view, and looke ouer the markes of their ſaluation, ſeeing theſe are much more precious then gold that periſheth? But for as much as you require but one ſigne more, I will endeauour to comprehend all vnder one: In ſumme then;

I perceiue that I am one of thoſe, whom God hath faithfully promiſed in his Word to ſaue: for though a number of men, yea, the greateſt number thinke to get heauen, though they haue neither ſcrip, nor ſcrole to ſhew for it: yet I haue both Gods Word and his Writing to ſhew; or rather his Word in Writing, that heauen belongs to me. Now the Scripture is a true Copie, & draught of the Booke of life, taken out of the Court of heauen by Gods owne hand, ſo that there can be no error in it: Hereby I know that my name

The fifteenth ſigne of ſaluation.

name is written in the book of life, becauſe I finde my ſelfe enroled in Gods holy Scripture, among thoſe, to whom he hath promiſed eternall life.

Miniſter. Indeed if you bee of that number, there is no doubt, but you ſhal be ſaued: [n] *for he abideth faithfull, hee cannot denie himſelfe:* but are you ſure, that you are ſuch a one?

[n] 2 Tim. 2. 13.

Con. Though all that I haue hitherto ſaid, and the ſignes which I haue produced, drawne out of Scripture; and grounded thereon, doe verifie the ſame, yet (if you will giue me leaue)

I will further proue it by other expreſſe Texts of Scripture (though the ſame for the moſt part in ſubſtance, with that I haue already ſaid) that as you haue ſeene my ſpeciall euidences, truely taken out of the grand copie, ſo now you may alſo ſee the grand copie it ſelfe; *in the volume of which booke I finde it written of me*, and that in ſundrie places, that I ſhall be ſaued.

[e] Pſal. 40. 7.

Miniſter. This would I gladly ſee: proceed then to ſhew it.

Con. God in his Word hath promiſed, that [o] *hee will bee nigh vnto them, that are*

[o] Pſ. 34. 18.

are of a broken heart, and that hee will ſaue ſuch as bee of a contrite ſpirit, hee himſelfe hath vndertaken the cure of ſuch. [p] *Hee healeth thoſe that are broken in heart, and bindeth vp their wounds* (as it is in the Pſalme) and a wonderfull cure indeed hee will work vpon them: euen then when all helpes do vtterly giue them ouer; hee, like the good Samaritane, will binde vp their wounds, and poure in the oyle of comfort, and wine of gladneſſe; he will take them in his armes and bring them [q] *into his Chambers*, he will take the care of them, and worke

[p] Pſal 147 3.

[q] Can. 1.4

worke the cure on them, for none can do it but he, none can cure throughly the heart-wound, and such as are sicke thereof, but onely God: Such a one am I; I am bruised, and broken in heart, and spirit, and distressed in conscience, for my sinfullnesse and wretchednesse; hauing by my sinnes (O my sinnes) so many, great, and grieuous, deserued no lesse then the heauie wrath of God: *O wretched man that I am, who shall deliuer me* from sinne; that vnwelcome guest; nay, that deadly enemie? *I thanke my God through Christ*, for by him

Rom. 7 24

Rom. 7. 25

him I haue deliuerance: Oh ſtill vouchſafe, deere God, to viſit mee, thy poore patient; and though I be not worthy, with the Centurion, that thou ſhouldeſt come vnder my Rooſe, yet farre be it from me, to ſay
[r] Luk.5.8. as *Peter*, [r] *Lord depart from me, for I am a ſinfull man*; nay, rather therefore come to mee, for I haue the more neede of thee; *the whole*
Mat.9.12 *neede not the Phyſition, but the ſicke*, as I am: thou lookeſt for ſuch a Patient, ſweet Ieſus, and I lacke ſuch a Phyſition as thou art; Oh bee pleaſed to come home vnto mee, poure forth ſome more

more of thy precious oyle into my wounded heart; Oh ſpread a plaiſter of thine owne heart blood, and apply it to my ſoule, [f] *Stay me with thy flagons, and comfort me with thy apples, for I am ſicke of loue:* My heart is wounded within me, but ſeeing thou haſt promiſed, I know thou wilt performe it; that thou wilt cure me, that thou wilt ſaue me being thus perplexed in my ſoule for my ſinnes.

[f] Cant. 2.

Miniſter. How elſe can you proue your ſelfe to bee ſuch a one as God hath promiſed to ſaue?

Con. He hath promiſed to

[t] Reu 21. 6

to [t] *giue to him that is a thirſt, of the Fountaine of the water of life freely*, that is, hee which earneſtly deſires the fauour of God, through Chriſts righteouſneſſe, to the inheriting of eternall liſe, ſhall bee aſſured thereof, to the allaying of the ſcalding heat of his boyling conſcience, and to the endleſſe comfort and ſaluation of his ſoule: thus I doe thirſt, I doe no leſſe truely then earneſtly deſire ſaluation. Firſt, in the right place, preferring it before all things in the world. Secondly, to the right end, that I might bee wholly freed

3. Notes of the true deſire of ſaluation

freed from ſinne, and perfectly glorifie God in Heauen. And thirdly, in the right manner, as well deſiring the meanes that leade thereto, as the end whereto they leade. Heereupon it is, that the more grace I receiue, the more I hunger after, and that I haue alwaies ſuch a ſpirituall drought and vnſatiable thirſt after Chriſts moſt precious bloud and perfect righteouſneſſe, that my ſinfull ſoule may bee clothed with this fine white garment and gorgeous attire; and oh how I long after the fauour of God: and like as the

the Disciples said vnto our Sauiour (when hee told them of the bread of Heauen;) [u] *Lord, euermore giue vs this bread:* so I, hauing tasted the sweetnesse of Gods fauour, cannot choose but pray, Lord, giue me euermore to enioy this thy fauour: yea *Euen as the Hart panteth after the water brookes; so panteth my soule after thee O God, my soule thirsteth for God, for the liuing God, like to the thirsty Land.* Well, yet his Word is good, [*] *hee satisfieth the longing soule, and filleth the hungrie soule with goodnesse, and this is my comfort.*

[u] Ioh.6.34

Psa.42.1 2

[*] Ps.107.9

Min. Whom

Min. Whom elſe hath God promiſed to ſaue?

Con. [x] *Bleſſed* (ſaith our Sauiour) *are the poore in ſpirit, for theirs is the Kingdome of heauen:* and *Bleſſed are they that mourne, for they ſhall be comforted:* Theſe poore ones, and theſe mourners are they which are humble and lowly in ſpirit, ſeeing and feeling their ſpirituall wants and pouerty, their ſinnes and miſerie, beeing heartily ſorry for, and bewailing the ſame; and ſo deſpairing as touching any goodneſſe of their owne, betake themſelues wholly to the mercie

[x] Mat. 5. 3. 1. Verſe 4.

mercie of God in Christ: which mercy of God is like
y Act. 3. 2. the y beautifull gate of the Temple, whereat poore Creeples lye, yea lazers, a multitude of impotent folke, blinde, halt, withered, spirituall beggers, wofull creatures, poore sinners; humble, crauing an almes at the hand of so pitifull a God. And well doth Gods mercy deserue to be called the beautifull gate of heauen, for heereby onely doe penitent sinners enter into the presence of God, *to behold the beauty of the Lord*, and to enioy his blessed vision for euer

euer in heauen. Thus doth a poore creature, lye dayly at Gods beautifull gate knocking, crauing, crying, [z] *Haue mercy vpon me, O God, haue mercy vpon me, according to the multitude of thy compaſsions put away my iniquities, incline thine eare, O Lord, and heare me, for I am poore and needy; O bow downe thine eare and heare, open thine eyes and ſee, for my heart is ſmitten and withered like graſſe, and I am in great miſery,* [a] *O turne thy face vnto mee and haue mercy vpon me, for I am deſolate and afflicted, looke vpon my affliction, and my*

[z] Pſ. 57 1. Pſal. 51. 1. Pſal 86. 1. Dan. 9. 18. Pſal. 102. 4 [a] Pſa. 25. 16 & 18.

paine, and forgiue all my ſins:
Pſal.41.4. O turne vnto me, and haue mercy vpon mee, heale my ſoule, for I haue ſinned a-
[b] Dan.9.19 gainſt thee, [b] O Lord heare, O Lord forgiue, O Lord hearken and doe, deferre not for thine owne ſake, O my God. Thus am I poore in ſpirit, and thus doe I mourne, and therefore the promiſe of bleſſedneſſe belongs to me, and I haue as good right vnto it as any poore ſinner whatſoeuer, for the poorer the ſinner is in ſpirit, and the greater begger hee is, the better right hee hath heereunto; ſo then, I am bleſſed (according to

Chriſts

Chriſts owne words) becauſe I ſhall be bleſſed.

Min. Whom elſe hath God ſaid he will ſaue?

Con. [c] *Whoſoeuer ſhall call vpon the name of the Lord, ſhall be ſaued*, as witneſſeth the Apoſtle: that is, whoſoeuer not only in outward miſeries, but alſo and that eſpecially in ſpirituall diſtreſſes, ſhall pray vnto the Lord in faith, both as concerning his power, and will to helpe, and ſhall heartily in truth and ſincerity call vpon God, for the gifts of his holy ſpirit, more firmely to beleeue, ſoundly to repent, zealouſly to practiſe, patiently

[c] Ro. 10. 13

patiently to ſuffer, conſtantly to perſeuere, ſuch a one ſhall certainely bee ſaued: for thus he takes Sanctuary in this ſtrong Tower called, *the Name of God*, which is farre enough out of the reach of Sathans gun ſhot: and well may we call it ſure-hope, or ſure-defence; for though a man bee purſued with fiercer and more furious rage of Sathan, then euer any man-ſlayer was, by the auenger of bloud to the Citie of refuge, yet if he can but get ſhelter vnder the Name of God by heartie inuocating and calling thereupon, then ſafe enough,

Ro.8.10.

enough, for the Name of the Lord is a [d] *ſtrong tower, the righteous runneth into it, and is ſafe:* and the truth is when euer a poore ſinner being forceably aſſaulted by Sathan, and very hard put to, finding in himſelfe no power to withſtand, ſhal vnfainedly crie to the Lord for ayde; he ſhall be preſerued: yea & yet more, whoſoeuer fearing that he hath not faith, nor any ſauing grace, that he is not in the fauour of God; nor his ſinnes pardoned, and that his ſoule ſhall not be ſaued, if he can but finde a heart to pray vnto the Lord for

[d] Pro. 18. 10.

theſe things with an honeſt and vpright minde; as ſure as the Lord is true, he ſhall be ſaued, and that by vertue of this promiſe of God; Rom. 10. 13. *Whoſoeuer ſhall call vpon his name, ſhall bee ſaued*; for thus hee flyeth vnto this ſtrong Tower, where hee ſhall bee preſerued ſafe a while, and after ſhall be remooued by the guard of good Angels to the Palace of None ſuch in the Kingdome of Heauen, which is a priueledged place; where ſinne; Sathan, the fleſh, and the world, haue nothing to doe, and therefore he ſhall not bee there moleſted by

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any of the in the leaſt meaſure. Now I am one of them that doe thus call vpon the name of the Lord, and that daily, when I feele my ſelfe oppreſſed by ſinne and Sathan, and can finde very ſmall, or (to my thinking ſometimes) no grace at all in me, yet then can heartily pray vnto the Lord, for his helpe and ſauing grace, that I may be ſaued, therefore I ſhall be ſaued.

Miniſt. To whom elſe hath God promiſed ſaluation in his word?

Con. Chriſt hath promiſed; that [e] *hee which ouercommeth, ſhall ſit with*

[e] Reu. 3. 21.

him in his Throne, that is, hee that holds out to the end, continually reſiſting and fighting againſt his ſpirituall enemies, the World, the Fleſh, and the Diuell, ſhall haue (though not equall glorie) yet fellowſhip with Chriſt in glory euerlaſting: thus doe I daily fight that I may ouercome: Firſt, I account my ſelfe a ſpirituall ſouldier, bound and ſworne to my Captaine the Lord Ieſus, of whom I haue alſo taken preſſe-money, the Sacrament of Baptiſme, and weare his colours, the profeſſion of Chriſtianitie, and know

know there is martiall Law, eternall death for me, if I ſhould flye from my Captaine.

Secondly, I take notice of the manifold traines, and plots of my forreigne enemies, the world and the Diuell, and the treaſons and treacheries of my domeſticke foes, the fleſh, that Rebell, my headſtrong paſſions and vnruly luſts, thoſe traytors: I ſee and obſerue, how they euery where lay ſnares for mee, *and ſpread nettes in my pathway, and ſet grins for mee, purpoſing to cauſe my ſteps to ſlide*, and to ouerthrowe my Pſa 140.5

ſoule, theſe do I ſee; whereas men of the world ſee no ſuch ſnares laid in their waies by their ſpirituall enemies, for the entrapping of their ſoules, and the murthering thereof; for aske them, and they cannot tell you of any, but are like *Samſon* [f] their enemies are vpon them, and they faſt a ſleepe in carnall ſecurity, and ſo the Diuell preuailes againſt them, puts out their eyes, and leades them captiues at his pleaſure, hee makes a mocke of them, and makes ſport with them, but at length hee falls from ieſting and brings them to de-

[f] Iudg. 16. 20. 21.

deſtruction in good earneſt. Thirdly, whereas theſe my enemies doe continually beſiege me, ſeeking to inuade me, I therefore keepe daily watch and ward, fortifying in this my little Kingdome, the Citie of my Soule, and Caſtle of my heart, I haue a ſpeciall care, to looke well to the Gates and Cinque-ports, my outward ſenſes, whereby oftentimes diuers traiterous thoughts and rebellious luſts, are readie to ſteale in, which cauſe very often much mutiny, in the Soules Common-wealth, for if I ſhould graunt libertie for ſinne

ſinne to breake in, the diuell would enter too with his great Armado of his helliſh ſpirits, and would take poſſeſſion, placing his deputies in ſtrongeſt holds, as the ſpirit of blindneſſe in the vnderſtanding; of error in the iudgement, of lying and ſlumber in the conſcience, of deadneſſe and hardneſſe in the heart, and ſo in the reſt: Thus with his Legions would hee ouer-runne me, and ſoone make me deſolate. Fourthly, I reſolue when I am in the conflict, with the allurements of the world, the inticements of ſinne, the tempta-

temptations of Sathan, * rather to die, then to yeeld to any of them, I purpoſe neuer to giue ouer fighting, as long as I haue any breath within mee: not doubting but I ſhall at length haue perfect victorie, onely through the might of the Almighty God, who ſtrengtheneth mee. *Fight thou O God, against them that fight against me, and ſtand vp for my helpe, through thee I ſhall doe valiantly, for thou ſhalt tread downe my enemies, and bruiſe Sathan vnder my feet.* Pſ. 35. 1. 2.

Miniſt. Who elſe ſhall be

* *Imperatorem oportet mori ſtantem.* ſaid, Veſpatian; ſo, *Chriſtianũ militantẽ*, may we ſay.

bee ſaued according to the tenure of the records of holy writ?

g 2 Tim. 2. 21. *Con.* Such as are g *purged* from the pollutions of prophane ones, and are *ſanctified*, are *veſſells vnto honour:* that is, they which are made partakers of true grace; and ſo haue the Image of God renewed in them, h *which conſiſteth in Holineſſe, and true Righteouſneſſe*, ſhall be heyres of glorie, theſe are they which are called Saints: Yea, the Lord himſelfe, that high and mighty Potentate, is their God-father, for hee hath giuen them this name,

h Eph. 4. 24

name, what mortall man then dares bee ſo bold, as to nickname them with tearmes of reproach; or to finde fault with this name of Saints, which their heauenly God-father hath giuen vnto them?

Min. Me thinkes none ſhould dare once to miſcall theſe, or to denie them their names, ſaying, wee cannot bee Saints heere, but let them goe: What is true ſanctifying grace?

Con. A new created qualitie of holineſſe, throughout the [i] whole man, *in ſpirit, ſoule, and bodie*, that is, in minde, will, and all our bodily

[i] 1 Theſ. 5. 23.

bodily members; yea, in all the powers of the ſoule, and parts of the bodie, wrought in vs by Gods ſpirit, for the honouring of him.

Min. Haue you this new qualitie of holineſſe in you?

Con. I dare not denie but God of his mercie, hath begun this worke of grace in ſome weake meaſure in mee: for how could I poſſibly bee thankefull to the Lord, for ſuch an ineſtimable gift, if I ſhould not take notice of it, and acknowledge it; eſpecially conſidering that the very leaſt meaſure of ſauing grace that can be, is farre more

more worth, than I can expreſſe, or praiſe God for enough, ſo long as I liue: denie it therfore I dare not, (though it bee very ſmall) leaſt I ſhould be vnthankefull to the Lord, for ſo great a mercie, as the leaſt ſeede of grace is: but this I dare do, to pray to him for more: yea, and I beſeech him to make mee *rich in all grace,* [k] *filled with the fruits of righteouſneſſe vnto his glory and praiſe*; for hee alone is [l] *able to build me vp further, and to giue* mee *an inheritance among all them which are ſanctified.*

[k] Phil. 1. 11

[l] Act. 20. 32.

Miniſt. It apeares by all

all theſe ſignes which you haue produced, that your aſſurance is not that common counterfeit ware which goes for currant among a number of men, a vaine fleeting conceit in the braine, but that you are truely aſſured of your ſaluation: I muſt confeſſe, I can no way miſlike theſe your euidences, hauing thus examined them, nor (I thiuke) a whole councell of Diuines, if they ſhould ſit to determine thereon. I cannot ſee, how any can picke a hole, or finde a flaw herein: and I iudge, that you haue as good

good a title to Heauen, by these your Scripture euidences, as the best landed man in the world hath, or can haue, to his best freehold, by his parchment euidences: But I pray you; now tell me further, are you not sometimes troubled with feare, and doubting of your saluation, for all this?

Con. Oh alas; good sir, I must needs confesse that I am, and that not a little to my griefe. I am none of those confident fooles, which neuer doubted in all their liues, whereby they giue euidēce against themselues, that they neuer yet beleeued. *Min.* But

To striue againſt doubting: diuers reaſons.

Min. But how then; do you not ſtriue againſt doubting, as being a very euill and pernicious thing?

Con. Yes, that I do: for to yeeld vnto that, were to entertaine Sathan for my Counceller, who is my greateſt aduerſarie, and to take him for my Chirurgion, to heale my wounded heart, who is my deadlieſt enemie: no, Sathan ſhall not be my Chirurgion; for in ſtead of healing the wounds of my heart, he will make himſelfe more worke, hee will make more ſores, then he heales: and thoſe which hee ſeemes to heale, hee

hee doth but skin ouer, with the ſtinking ſalue of falſhood: and the wounds which are, hee will make deeper and more incurable, let all good people take heede of this murdering Chirurgion. I haue experience enough of him, and therefore though hee doe impudently obtrude his ſalue vnto me, yet I caſt it away from mee, that is I ſtriue againſt doubting, with al my might and power; as one would worke againſt the pangs of death, to retaine life and breath: and I am bound in conſcience ſo to doe, becauſe I know,

know, (for as much as I haue the true signes of saluation in mee) doubting proceeds from the malice of Sathan, who meanes me no good, and from vnbeleefe of heart in me, and is much preiudiciall to my soules comfort, it is also greatly dishonourable to God, for as a man hurts himself most by presuming, so he offers God the greatest wrong, by doubting, indeed a double wrong: First, he offends his iustice by sinning; then he wrongs his mercie; by doubting of forgiuenes; yea, a triple wrong: for it is to call his truth

truth also into question, and to make him a lier: for, [l] *He that beleeueth not God, hath made him a lyar, because hee beleeueth not the record, that he gaue of his Sonne*, as saith Saint *Iohn*, and doubting [m] is not beleeuing: It is also great disobedience to God, for hee commands to beleeue, [n] *This is his commandement, that wee beleeue in the name of his Sonne Iesus Christ*, in regard of these infinite iniuries offered to God; heereby, it must needes be much displeasing to him, and if I were cleere of all other sinnes in the world, yet I should deserue con-

[l] 1 Ioh. 5. 10.

[m] Ro. 4 20.

[n] 1. Ioh. 3. 23.

condemnation, for this very ſinne, If I did not beleeue: Therefore it ſtands mee highly vpon, to withſtand doubting, in all theſe reſpects, and not to liſten to thoſe ſecret queſtions, which Sathan propounds inwardly vnto mee by way of doubts, leaſt by conſulting therewith, I ſhould be enſnared, as *Eue* was: for firſt he did but propound a queſtion to her, wherein one would thinke there were no harme, ° *Hath God ſaid, Yee ſhall not eate of euery Tree of the Garden:* But while ſhee began to think of this queſtion, he wound further into her,

° Gen. 3. 1.

her, and made her doubt of the truth thereof, and at length grew ſo ſtrong, as that he perſwaded her, ſhe might eate thereof, and that it would be greatly for her good, and aduancement, this his olde pollicie hee hath not forgotten, but vſeth at this day, and therefore firſt propounds ſecret queſtions inwardly to the mindes of Gods children; ſuch queſtions, as ſeeme, in ſhew, not hurtfull, but profitable, that we may know our eſtate better, as whether the promiſes belong to vs? whether God will keepe his promiſe with vs ſeeing wee

breake our promiſe and couenãt toward him? whether we haue faith? whether grace were euer ſoundly wrought in vs? (though wee haue had experience thereof formerly) whether we doe not preſume? whether God will ſaue ſuch vnworthy ones as we are? &c. which when we begin to thinke vpon, hee drawes vs to doubting of the truth thereof; and at laſt gets head, and growes ſo ſtrong, as that we are ready to be perſwaded by him: that it is as hee ſuggeſts. Thus wee often make our ſelues worke, and puzzle our ſelues very much, by con-

Not to liſten to Sathan by doubting.

consulting with Sathan: for the greateſt aduantage we haue againſt ſinne and temptation, is at the firſt; then it is weakeſt: but by, Demurre, it ſtill growes ſtronger, and gets ground of vs, and windes further into vs, by inſinuation. Therefore it is wiſedome, to watch our time & take our aduantage; to refuſe diſputation, when hee firſt propounds his queſtion: for hee is to ſubtle a ſophiſter for vs to diſpute with. This therefore we muſt do; we muſt hold the concluſion in deſpite of all Sathans premiſſes: and this indeed will

weary him much ſooner then the Popiſh Round, *I beleeue as the Church beleeueth, and the Church beleeueth, as I beleeue:* For he is as wearie of this, as he is afraide of holy water, and all one. My reſolution therefore is this, alwaies to hold the concluſion; and hauing once found in mee ſome ſure marke of ſaluation, neuer after to giue any entertainement to doubting; but ſo ſoone as euer it creepes into mee, preſently to exclude it as the meſſenger of Sathan; not once demurre, or pauſe vpon it: for the leſſe, the better, and more

more safe it will bee for me. Oh, that I could so do, according as I doe resolue: O Lord, enable mee that I may so doe.

Minist. Indeede, the way to haue any ability hereunto, is to aske it of the Lord, p *Who giueth to all men liberally, and vpbraideth not:* But acquaint mee (if you thinke good) more particularly, with some of those things, which most, and oftenest trouble the minde.

p Iam. 1. 5.

Con. To keepe Sathans counsell, is not, nor cannot be good: therfore I wil freely acquaint you with some of those his policies, where-

Doubting of your election answered.

of I haue experience in my selfe. And first to begin at the very root of all, namely, my election to saluation. Sometimes I beginne to doubt hereof, and to thinke that I am not one of the number of Gods elect; and that hee hath not decreed before the world was, to saue me after the world shall be at an end.

Min. That Sathan hath beene heere, you may see by his footings. And as King *Dauid* said to the subtle woman of *Tekath*, ¶ *Is not the hand of Ioab with thee in all this?* So say I to you, hath not the subtle serpent had

¶ 2 Sam. 14. 19.

had a hand with you in this? That he hath, may appeare: for, hee hath left, as it were, the print of his foule fingers behinde; and you perceiue the clawes of this roaring Lyon, where hee hath beene scraping in the heart, to rake out of it, that assurance of your saluation, euen by the very roote, if possibly it might be. But tell me: how do you to foile this temptation?

Con. First, I see vpon better thoughts, that there is no reason, why I should lay blockes in my way: for, Sathan will lay enow to bring me to eternall ruine, if hee

can. And therefore, for me to doubt of that whereof I haue no warrant to doubt, is against al reason. Secondly, I see it is an ouer-curious pride, for me to goe about to prie into the secret and hidden councell of God, any other wise then as hee hath reuealed the same vnto me: for, *secret things belong to God, but things reuealed to vs.* Deut.29. 29. Therefore, thirdly, I learne by the Word, (which is his reuealed will) that to bee truely called and conuerted [r] Ro.8.30. is a certaine declaration, that one is elected and predestinated to eternall life: for, thus

thus *the ſecret of the Lord is reuealed to them that feare him.* Therefore, finding my ſelfe conuerted, I thus reſt quiet in my minde. Pſ.25.14

Min. That the Diuell will lie ſhamefully, you ſee euidently; as, to tell you that you are not elected, when it is more then he can tell, or all the men in the world beſide. Nay, you can tell him that it is a lie, for as much as you are conuerted: and ſeeing you haue thus taken him in this lie, me thinkes you ſhould neuer beleeue him more, whatſoeuer he ſaies. For, as this is not the firſt lie that

he hath told, so it wil not be the last, I warrant you. But tell mee: how else doth hee assault you?

Con. It is my great fault, I must needs confesse, to giue so much credence to his lies, as I haue done: and that I haue smarted for thorowly, ere now. But to proceed further, he doth assault me, by setting before me my many wants and weakenesses. For, I finde in me, such a poore & weake measure of grace, that at times I make question, whether there be any true grace at all in me: I haue not such a feeling of faith as I desire, nor of that ioy

Doubting because of the wants & weakenesse of grace, answered.

ioy which at other times I haue felt, especially at my first conuersion: I am also affraide, that I grieue not enough for my sins; sure I am, not so much as I would: which makes mee doubt, whether these graces be in me at all, & whether I were euer truely conuerted.

Min. How do you ouercome this Diuell, when hee thus grapples with you?

Con. Thus I encounter him: I remember what I haue learned, that they which see, and heartily bewaile in themselues the want of grace, cannot possibly be without true grace: and

and the Lord respecteth not so much the quantity of grace, as the quality thereof; not how much, but whether it be of the right kinde: so that if it be truely in me, though but as a graine of mustard-seede, it is accepted with him. And as for feeling, it is no sure rule to try my estate by: and faith without feeling is stronger and more precious, then faith with feeling. It was not so much [f] for *Thomas* to beleeue when he saw and felt, as if he had done neither. It is nothing for a childe, being dandled in the lap, to thinke his father loues him: but

[f] Ioh. 20. 29.

but when his father frowns and lowers vpon him, then to bee perſwaded of his loue, is ſomething indeed. And I ſtand bound in conſcience, as well to beleeue when I want feeling, as when I haue it: for, Gods Commandement of beleeuing, is not confined to the condition of reaſon, experience, and feeling: nay, he is the beſt Scholar in Gods Schoole, that reaſons leaſt vpon theſe grounds, and aſſents moſt. I muſt not therefore beleeue, according to my feeling of comfort; but, muſt beleeue better, that I may feele more comfort.

And

[t] Psal 77. 6. Psal. 143. 5

And as for my ioy, I call [t] to minde the comfortable experience that I haue had at times heretofore of my conuersion, and the liuely feeling of grace working in me, and that sweete consolation, which I haue had in the assurance of the fauour of God, in former times. Heereby I relieue my selfe, and gather, that true grace is in me, though at the present it doth not so cleerely manifest it selfe; for ioy is more perceiued of some at their first conuersion, than euer after; but it is because of the newnesse, strangenes, and suddennesse of it, which makes

makes a deeper impreſſion, and cauſeth greater admiration: for, it may bee more after: like as one, that is brought out of ſome deepe and darke dungeon, (wherein he hath beene enclosed all his life before) into the ſun-ſhine, more ioyes, in it at his firſt comming forth, then after, when hee hath beene daily wonted to it, and yet may enioy more cleare and lightſome dayes by farre, then at the firſt, and may enioy alſo more conſtant and continuall comfort thereby; and like as a begger, that is aduanced to ſome very great and

vn-

vnexpected honor, ioyes more at the first therein, than afterward, and yet his dignities and reuenues may daily increase and grow farre greater than at the first; and like as the Church at their first returne out of Captiuity, had their [u] *mouth filled with laughter, and their tongue with singing*, and yet inioyed more good and comfortable dayes after in the peaceable seruice and worship of God, then at their first returne. As touching my griefe for sinne, though it makes mee hang downe my head to see the largenesse of *Dauids* heart

[u] Ps. 126. 2

heart this way, and the ſtraightneſſe of mine (for he [x] *made his bed to ſwimme, and watered his couch with his teares*, and I can hardly ſhed one teare for my ſins (yet in that I am afraid, that I doe not grieue enough, yea, and therefore grieue becauſe I can grieue no more, it is hereby euident that I would faine grieue more; which the Lord accepts of: *for if there be firſt a* [y] *willing minde, it is accepted according to that a man hath, and not according to that hee hath not:* and ſecondly, though in the intention of my affection, my

[x] Pſal. 6. 6.

[y] 2 Cor. 8. 12.

ſorrow

Per. Caſ. Con.

ſorrow for ſinne ſeemes lit tle, and leſſe then my ſorrow for worldly loſſes, yet in the eſtimation of my minde it is greater; becauſe I grieue for my ſinne, as the greateſt euill of all, and ſo in truth of iudgement do account it; and grieue for the loſſe of Gods fauour, as for the loſſe of the moſt precious and excellent thing of all: and thus I ſee that my weakeneſſe in grace, is no iuſt cauſe to make me think that I haue no grace, no, not in the leaſt meaſure.

Min. I pray you proceed further, to ſhew Sathans cunning in ſeeking to vnſet-

tle

tle and ſubuert you.

Con. The multitude, and greatneſſe of my ſinnes (which Sathan ſets before me) do now and then much diſmay and affright me, and make me almoſt faint. I can ſay with the Prophet *Dauid*; [z] *Innumerable euills haue compaſſed mee about, mine iniquities haue taken hold vpon mee, ſo that I am not able to looke vp, they are more then the haires of my head, therefore my heart faileth mee.* And beſide outward ſinnes, I am inwardly much oppreſſed, with hardneſſe of heart, coldneſſe of good affection, dulneſſe of ſpirit,

[z] Pſ. 40. 12

Doubting becauſe of the multitude and greatneſſe of ſin, anſwered.

ſpirit, barrenneſſe of good thoughts, motions and deſires, with manifold foule corruptions. I perceiue alſo ſundry imperfections in my prayers, and in the beſt duties; ſo that when I looke backe on the ſeruice, which I performe to God, I finde it ſuch ſimple, patched and broken ſeruice, that I feare, leaſt he ſhould account it as ſinne vnto mee, and that it ſhould bee as abomination to him, and that he ſhould abhorre both me and it.

Min. How do you beate backe this temptation?

Con. Firſt, for my ſinnes, I learne, and beleeue that God

God is able to forgiue my greateſt ſins, as well, as the leſt; yea all, though bloodie ſinnes, [a] *as red as ſcarlet*, and though they bee innumerable; for, his mercy far paſſeth my ſinnes, yea, the ſinnes of the whole world. *Great is the Hell of my ſinnes* (ſaith one) *But greater is the depth of thy mercies, O Lord.* This bottomeleſſe deepe is not like [b] thoſe pooles about *Ieruſalem*, which might be dried vp with the tramplings of horſe and horſemen; but ſuch as all the ſinnes of a thouſand worlds cannot drie vp. I remember a ſpeech of an ancient Father

[a] Eſa 1.16. 18.

[b] 2 Knig. 19.24.

Auguſtine.

Father to this purpose; who (vpon those words of *Cain*, *My sinnes are greater then can be forgiuen*) saith, *Thou lyest Cain, the mercies of God are greater than the sinnes of all the world*; and no maruell: for, the mercie of God hath all dimensions. It is so deepe, that it brought vp *Dauids* soule from the nethermost hell: it is so high, that [c] it *reacheth to the heauens*: it is of such admirable length and breadth, that it [d] *remoueth our sinnes as farre from vs, as the East is from the West*. And the cause, why the sinnes of all the world are not pardoned,

Gen. 4. 13.

[c] Ps. 36. 5

[d] Ps. 103. 12.

ned, is not becauſe Gods mercy cannot pardō them; but becauſe they cannot repent, that they might bee pardoned. So then I make no doubt, but that God of his mercy is able to forgiue my ſinnes, bee they what they will be; yea, and further, vpon my vnfained repentance hee will forgiue: for we cannot be ſo ſinfull, as he will be mercifull, if for our ſinnes wee bee heartily ſorrowfull. For this he hath promiſed; and by this his promiſe is become indebted to vs, whereas we onely by our ſinnes, were debtors to him, ſo that now hee is not

not onely a mercifull creditor to vs, content to releaſe the debts of our ſinnes; but alſo by his promiſe become our debtor, vpon our repentance to giue vs a pardon, and vpon our pardon, to giue vs heauen? O vnſpeakeable mercy! Well, ſure I am, hee is a true debtor, and will pay what hee hath vndertaken; therefore I am perſwaded, he will forgiue my ſins: for ſeeing when he knew all the ſins, that euer I ſhould commit, he would notwithſtanding in loue, ſend his Sonne to be my Sauiour; whereas he hath now by his death made

made full ſatisfaction for them, ſhall I thinke the Lord will ſticke at the pardon of them? Now as concerning the hardneſſe of my heart, I ſee, I neede the leſſe to feare it, in regard I haue a ſight, & ſenſe thereof, and vnfainedly bewaile the ſame. For like as it is with a greene wound, if it bleede well, when it is made, there is the leſſe feare of rankling, and more good hope of curing; ſo, for as much as I feele my heart bleede, in bewailing the hardneſſe of it, I ſee there is the leſſe danger of feſtering inwardly to the deſtruction

of my ſoule. For my weakeneſſe in the Seruice of God, though Sathan would heereby take occaſion to keepe me from the Word, Prayer, and Sacraments (perſwading me, that I doe but take the name of God in vaine, and prophane his worſhip, and increaſe my owne condemnation) yet I am reſolued to try maſteries with him, and not to neglect Gods Seruice, and theſe holy exerciſes at any hand; for if he could once get me at this bay, he would triumph indeed: and I further conſider to my comfort, that God meaſureth the

the obedience yeelded to him, rather by the * desire, and will to obey, than by the large and exact performance thereof. Though therefore I doe not all the good I would, yet seeing in loue, I desire to doe it; and though I be not wholly rid of all the euil I hate, yet seeing in hatred thereof, I desire to be rid of it, God will accept of that which I doe, and will impute vnto mee, that which I desire.

* *Deus magis delectatur affectu quam effectis.*

Min. What is it else, that doth disquiet your minde, and interrupt your peace?

Con. Sometimes I feare that all the grace which I

Doubting proceeding from feare of hypocriſie anſwered

haue conceiued to bee in me, and all that I do at any time in the ſeruice and worſhip of God, and the holineſſe which I make ſhew of, is but all in Hypocriſie: which my conceit growes the ſtronger on me, becauſe I ſee ſometimes ſome who haue beene accounted very rare Chriſtians, farre excelling me, in knowledge, ſeeming zeale, forwardneſſe, and other gifts, and yet haue fearefully fallen away from the grace of God, and ſo fowly diſcouered themſelues, that it hath appeared euidently, they neuer had the ſoundneſſe of grace in them. *Min.* This

Min. This is a slie temptation indeed; for thus the Diuell *transformes himselfe into an Angell of light*, as though hee loued sincerity, and would haue men sincere; whereas he hates nothing more; and therefore while he thus goes about to condemne you of Hypocrisie, hee shewes himselfe a damned Hypocrite: but how deale you with this subtile suggestion?

Con. First, I see I haue no warrant to take so neere to heart, the fearefull examples of backsliding Hypocrites, as to question mine owne estate therefore: for

though ſome earthy comets, and muddie meteors are drawne aloft ſometimes, & make a greater blaze, thã the true Starres of light, but after a ſhort time vaniſh away; yet the true Starres muſt not therefore, nor will not leaue their place, or ſhining. & though the Wolues ſometimes go in ſheepes clothing, * yet muſt not the ſheepe therefore forgoe their clothing, and thinke themſelues to bee Wolues. Secondly, I conſider, that to ſee, feare, and ſhunne Hypocriſie, is to be ſincere. Whiles then I feare it, I haue the leſſer cauſe

* *Non debet ouis pellem ſuam deponere, quod lupi aliquãdo ſe ea cõtegãt. Aug.*

cauſe to feare the danger of it, and am the further from it. Thirdly, I deſire rather to be good, than to ſeeme to be ſo; and to doe good rather than to ſeeme to doe it: therefore I am not an Hypocrite; for he deſires the contrary, hee lookes chiefly to the outſide, I to the inſide, to my heart, I haue an eye to that to keepe it in good temper, eſpecially in two reſpects, Firſt, ſupple, and ſoluble, that is, alwaies humble, (for elſe I cannot be long in ſpirituall health) and ſecondly, alwaies hungry, keeping in my heart an appetite vnto

The good temper of the heart.

Christ by faith, and vnto all good things in loue thereof: and for the maintaining of my heart in this good temper, I vse a daily good diet of the soule, namely, watchfulnesse, Meditation, Prayer, reading, conference, &c. I am chiefly desirous and carefull to know how my estate indeed stands before God, and therfore take paines to examine my selfe soundly, and throughly, and am very willing to be tryed by others; this working thorow-stitch, the Hypocrite cannot brook. Fourthly, the Hypocrite doth not vse to go to God in [d] secret by

[d] Mat. 6. 6.

by prayer,(when he thinkes none knowes,ſees,or heares him) and that in conſcience being acquainted with the diſtreſſe of his owne ſoule, and priuie to his owne corruptions, to bewaile them to God,and to cry for grace; but this I doe: neither yet would I haue once mentioned this my practice vnto you,(for feare of vaine-glory) but that I now ſtand vpon my triall, and muſt in this caſe produce all the witneſſes I can. Fifthly, I finde in my ſelfe, that I ſhould be full ſorie, that all ſhould be but in hypocriſie in me: O, I would not for

all the world it ſhould be ſo: yea, I deſire from my very heart, that it may be in ſincerity; hereby I am perſwaded, that it is not in hypocriſie, but in ſincerity.

Min. You ſay well: how elſe do you withſtand this temptation?

Con. I may perceiue in my greateſt feare and doubting, that ſome of the ſignes of ſaluation are in me in truth: as firſt hatred of ſin, for though there were no hell (as I haue ſaid before) I would not commit thoſe ſinnes which ſome doe (though nature corrupt do reliſh them very well) my ſoule

ſoule goes againſt them. Secondly, I make conſcience of leſſer ſins, (which the world count no ſins) as well as of thoſe great and groſſe ſinnes, which ſtare vs in the face: and though ſome would ſhrinke vp ſin into a narrow ſcantling, and faine would bring it to this, that none do euill but they which are in Goales, yet I haue learned otherwiſe to iudge of ſin, to [e] *abſtaine from all appearance of euill*: holding it a point of wiſedome, to looke to ſinne in time, leaſt it feſter, and eate in, and infect more, and at length breake forth into a run-

[e] 1 Theſ. 5 22.

a running ſore. Thirdly, I loue the godly in ſincerity, not for feare of hell, (that cannot make mee loue them) nor for any ſiniſter reſpects, but becauſe they are godly. Fourthly, when I go to the Word preached, Sacraments, Prayers, and all other holy exerciſes of Religion, I heartily deſire to vſe them, not for forme or cuſtome, (as the manner of moſt is) but with profit, and therefore lift vp my heart to the Lord, craving his bleſſing in the vſe thereof for the edifying of me in grace, and for the ripping vp of my corrupt heart: an

Hypo-

Hypocrite doth not thus. Fifthly, though the Lord ſhould condemne mee, (which he neuer will) and throw me into hell (which in regard of his faithfull promiſe he neither will, nor can;) yet I finde my heart ſo affected, that ſure I ſhould neuer blaſpheme his holy name with the Diuels and damned ſpirits, but euen out of the bottome of the loweſt pit ſhould I praiſe him, yea, out of the very [f] *bellie of hell* (as the Prophet *Ionah* ſpeaketh) ſhould I pray vnto him: ſo that I ſee, I loue the honour of God, neither for feare nor

[f] Ionæ. 2. 2

nor fauour, but in ſincerity; whereby I alſo gather, and conclude that I am ſincere and not an hyponrite.

Miniſt. Be there yet any more euill ſpirits of Sathan, ſent of him to vexe you, that put you in feare and would make you beleeue lies?

Con. Sir, it is not for nothing that their name is *Legion, for they are many:* there is another which doth not ſeldome moleſt mee; for when I cannot denie (vpon a right tryall taken of my ſelfe) but that the grace of God, is in ſome meaſure begunne in me, yet then

then ſometimes ſteps in a ſhameleſſe meſſenger of Sathan, much like his Maſter, that hath forſworne all ſhame and truth, thinking to out-face me, and beare mee downe by maine ſtrength, he will needs face me downe that I ſhall not continue in grace; the way to heauen ſo ſtraight and difficult, my skill ſo little, my weakeneſſe ſo great, my enemies ſo many, mighty, craftie, reſolute and malicious, that it is not poſſible for mee to hold out to the end, that I might be ſaued.

Doubting of perſeuerance anſwered.

Min. Dare you looke this Goliah in the face, or enter

enter combat with him?

Con. Yes, that I dare, and do, and will do all my daies, becauſe he blaſphemeth the liuing God, as though he could lye, or did repent; but
Pſal. 44.6 *I doe not truſt in my owne bow, neither can my ſword ſaue me*: I doe not betake my ſelf to my own ſtrength, good minde, and meaning, free-will, &c. (as blinde Papiſts and others doe) for theſe are weapons of Satans own making; & be ſure he will make none to hurt himſelfe withall: therefore I take vnto me, *the* g *ſword of*
g Eph. 6.17 *the ſpirit, which is the Word of God*; this I brādiſh againſt the

the tempter, and tell him, as it tells me, that [h] *the loue of God is an euerlasting loue*; and [i] *whom Christ loueth, he loueth to the end*; and [k] *none can plucke me out of his hand*, neither men nor diuels; and [l] *nothing can separate mee from the loue of God in Christ*, neither life, nor death, *height nor depth, things present, nor things to come*, no, not sinne it selfe, (which is most likely of any thing) for that lyes pining and wasting in me, in as much at the first instant of conuersion it fell into a deepe consumption, and that incurable, all the drugs of that old Em-

[h] Ier. 31. 3
[i] Ioh. 13. 1.
[k] Io. 10. 28
[l] Ro. 8. 38. 39.

Empricke the Diuell, can neuer reſtore it to perfect ſtrength againe: therefore I ſhall endure to the end, and in the end be ſaued, for all-that. Secondly, for the better animating of me to perſeuere, [m] *I looke vnto Chriſt the Author and finiſher of my faith:* he held out to the end in ſuffering for me, why ſhould not I then hold out to the end in ſeruing of him? he would not leaue me in hell fire, why then ſhould I leaue him in the heat of temptation, or in the cold bleake winde of affliction: well, I am [n] *confident of this verie thing, that hee*

[m] He. 12. 2.

[n] Phil 1. 6.

hee which hath begunne the good worke in me, will performe it vntill the day of our Lord Ieſus Chriſt.

Min. What is there elſe, which doth perplexe your minde?

Con. I am now and then grieuouſly affraid, that I do but preſume, in being perſwaded, that I ſhall be ſaued by Chriſt: partly, becauſe I am ſo verie ſinfull, and my vnworthineſſe is ſo great; and partly, becauſe (me thinks) I doe not grieue enough for my ſinnes. Doubting of preſuming anſwered.

Min. What helpe do you vſe, againſt this ſhaking fit?

Con. Firſt, I conſider, that it

it is but ſpirituall pride, in the habite, and ſhew of great humility, to feare to beleeue, becauſe of our great ſinfulneſſe, and vnworthineſſe; for thus wee ſhew we would haue ſome thing of our owne to bring to God, or elſe we dare not truſt him: we would ſpie ſome righteouſneſſe and worthineſſe in our ſelues, before we be perſwaded of ſaluation, and ſo not to bee beholding to God: this proceedes from the poyſonfull roote of pride, and naturall Popiſh deſire of meriting at the hands of God. Secondly, I muſt not hang off from be-

beleeuing, till I finde, that I grieue enough for my ſinnes: for this were to ſet the cart before the horſe. In as much as godly ſorrow for ſin, proceeds from faith, therefore I muſt not ſtay to beleeue, till I finde more godly ſorrow, but I muſt beleeue more, that I may grieue more for my ſins; for the more faith, the more godly ſorrow. Thirdly, indeed if I had bin neuer humbled in the fearefull ſight of my ſins, and a ſenſe of the heauie load thereof, then I ſhould preſume, if I did perſwade my ſelfe in that eſtate to be ſaued: but now

I ſee, and feele my ſins, and miſery, and what extreme neede I haue of Chriſt, God calls me as verily, as if it were by name, *Mat.* 11. 28. to come vnto Chriſt, that is, to beleeue in him therefore there can be no danger in ſo doing, I cannot ſin, or preſume in being perſwaded that I ſhall be ſaued by Chriſt: for that perſwaſion which followes ſound humiliation is faith; that which goes before is preſumption. Therefore I may well be out of feare, that my beleeuing is preſuming; nay, I cannot doe amiſſe in being perſwaded, that I ſhall be

be ſaued, I cannot be forward enough herein: but this belongs not at all to them, that were neuer troubled in minde, nor wounded in conſcience for the greatneſſe of their ſins, the dread of hell, and horrible wrath of God due to them for their ſinnes; for they indeed preſume.

Min. I like and approue well of this that you ſay, but let me heare if there be any further matter, which cauſeth doubting in you.

Doubting becauſe of euill thoughts anſwered

Con. Euill thoughts, and cogitations, are no ſmall dauntment to me: for neuer was

was the land of Ægypt more peſtered with noyſome vermine, than I am with ſoule, filthy, impious, yea, ſometimes blaſphemous thoughts againſt the holy Maieſty of God, they come vpon me thicke and three-fold, I can at no time, in no place, be quiet for them; yea, when I am in the preſence of God, ſpeaking vnto him by prayer, or he ſpeaking to me by his Word, or when I am about any other holy duty, euen then they come crowding in vpon me, (I wonder ſometimes with my ſelfe, how, or which way they ſhould

ſhould ſo creepe in) to amaze, and aſtonie me, and withall to choke and interrupt the holy buſineſſe I haue in hand: the vglineſſe of theſe euill thoughts, workes horror and quaking in my heart, and makes me thinke my ſelfe no better than a firebrand of hell, and that I might do wel (ô Lord, forgiue that horrible, and murdering thought) to make away my ſelfe.

Min. This ſeemes to be as ſtrong a Diuell as any, that driues you thus neere the gates of death, (I had almoſt ſaid of hell) how do you to recouer ſtrength,

and to get the victory ouer him?

Con. Strong hee is indeed, but °*greater is he that is in vs, than he that is in the world.* First, therefore I consider, that I doe not loue, like, and approue of these euill thoughts, wherewith I am so combred, nay I abhorre them, as the Diuell himselfe, (by whom they are hatched) insomuch as they make me euen weary of my selfe, because of the stinking breath thereof, continually steaming forth, ready almost to choake my soule: and when Sathan by these thoughts, doth breake

° 1 Ioh. 4 4

in

in violently vpon, I doe not bid him welcome, and lay him (as it were) a cushen, to take vp his seate in my minde, and heart, to haue residence in me, by these so vile and horrible motions, and cogitations: but I deale by him, and them, as men do by theeues, that breake into their houses, at vnawares, they giue thē no abode, but hunt, and driue them out againe (so soone as euer they come within the threshold) withall the speed and power that they can: and therefore the Lord will not account me a friend vnto them, much lesse the father of

them; I ſhall not beare their name, much leſſe the burden of them, he will neuer lay them to my charge, to anſwer for them. Secondly, I am reſolued, as long as I liue, (for ſo long I ſhall be troubled with them) to reſiſt them with all my might. And like as P *Iacob* ceaſed not to wreſtle, though his thigh was bruiſed, till hee had the bleſſing; ſo neither will I, till I haue got the victory. Thirdly, I know that the Lord will not bee angry with me, for theſe euill thoughts, which I conſent not to, nor take no pleaſure in, but hate: for will a tender

P Gen. 32. 26.

tender mother, bee angry with the babe ſhe beares in her armes, becauſe ſome naughty people fling ſtones at it, hurt it, and make it cry? nay, will not rather her bowels yerne toward it? will ſhe not rather hugge it cloſer to her, ſtroake it, kiſſe it, and bemoane it, but her anger is toward them that fling ſtones at it, whereby they bruiſed and battered the face of it, ſhe could finde in her heart to flie in their face, & to ſcratch out their eyes, that did her childe that harme: ſurely then the Lord will not be offended

with me, becauſe my enemies, Sathan, and the fleſh, caſt fiery darts at me, and thereby wound me; for I cannot helpe it: but his fierce indignation is againſt them, for that they doe ſo moleſt me, and he doth, and will both pittie, and helpe me ſo much the more: for
q Pſa. 103 13. q *as a father pittieth his children, ſo the Lord pittieth them that feare him:* and his affection toward his children is infinitely farre ſurpaſſing the affection of the tender heartedſt mother in the world toward her deareſt babe; for *though a*
Iſay 49.15 *a mother could forget the*

childe

childe of her wombe, yet would not I forget you, saith the Lord.

Min. Yet a little more, I pray you let vs heare of Sathans deepe subtiltie, and hellish policie, in labouring to defeat you of all true comfort here, and of heauen it selfe heereafter.

Doubting becauſe of afflictions anſwered.

Con. Sometimes hee would needs perswade me, (and my owne heart withall is ouer-greedy, I confesse, to catch vp and swallow such poysoned morsels) that I am none of Gods children, & that the Lord doth not loue me, because I am kept so neere and bare, and

am ſo followed continually with afflictions. I am hardly free at any time from one or other; they are like *Iobs* meſſengers, while one is ſpeaking to mee, before hee hath done his meſſage fully, there comes in another, ſickneſſe, paines, aches, loſſes of friends, goods, good name; outward croſſes and calamities innumerable, beſide the inward affliction of the minde; Oh That is the greateſt of all, for *a wounded ſpirit who can beare*: a rare thing it is not to ſee mee vnder ſome one or other of theſe, to keepe me downe: whereas I ſee the

Pro.18.14

the wicked wallow in their wealth, as they doe in their wickednesse, and *Esaus portion is* [r] *the fatnesse of the earth*; they swimme vp to the chin, in riuers of oyle, and * *wash their paths with butter*: [s] *their breasts are full of milke, and their bones run full of marrow*: their *faces are couered with fatnesse*, and they *haue collops in their flanke*: yea, [t] *their eyes stand out for fatnesse, and they haue more than heart can wish*: yea, [u] *their* very *heart is fat as grease*: they are so fat, *so lusty and strong*, that they kicke vp their heeles against their keeper, and will

[r] Gen. 27. 39.

* Iob 29. 6

[s] Iob 21. 24 & 15. 27.

[t] Ps. 73. 7.

[u] Ps. 119. 70.

not know their daily benefactor, but contemne their Master: * *They say to God, depart from vs, for we desire not the knowledge of thy waies. Behold these are the vngodly, who prosper in the world, they increase in riches:* but as for me, poore wretch, × *all the day long haue I beene punished, and chastened euery morning:* heereupon *my feet were almost gone, my steps had well nigh slipt*; for I began to think that these were Gods darlings, at least my selfe none of Gods beloued ones; for *the rod of God is not on them*, but neuer off from me. *Min.* What

* Iob 21. 14.
Psal. 73. 12
× Psal. 73. 14.
Psal. 73. 2.
Iob 21. 9.

Minist. What meanes doe you vse, to be preserued against the violence of this assault?

Con. I presently take sanctuary, and so am safe, *I y go into the Sanctuary of God,* (and consult with his word) *and then I vnderstand their end.* I see a man may goe through a faire City to execution; and contrariwise, through a narrow stumbling lane to a feast or coronation; I see well why it is that the wicked doe so prosper and fare so well, for why doe men set vp their Oxen a fatting? is it not against the day of slaughter? so

y Ps. 73. 17

so the [z] *Wicked are reserued to the day of destruction, they shall bee brought forth vnto the day of wrath:* the seruants of God are kept at hard commons, but they haue their keeping of free cost: *the wicked, which are strangers from the wombe,* and none of Gods household, haue larger cates, and farre better, but they shall pay sweetly for it in the end, when the reckoning comes: so that all things considered, I see small reason why I should heaw a stumbling blocke out of the prosperity of the wicked, to my owne ouerthrow. Secondly,

[z] Iob 21. 30.

Psal. 58 3

condly, I labour in time of affliction, to ſpie out the loue of God ſhining vnto mee through ſome little peepe-hole or other: at length I finde that euen then I loue God; heereby I diſcerne that he loues me, for ſo he ſaith [a] *I loue them that loue me*; and indeede, his loue to mee is the cauſe of my loue to him, ſo that it is impoſſible for mee to loue him in the time of my affliction; but hee muſt needs loue me much more. Thirdly, I conſider, that it is for want of wit in a child, to think that his father cannot abide him, becauſe, when

[a] Pro.8.17

when need is, he vseth the rod to correct him: for they which are of discretion can tell, that the father loues the childe neuer the worse for all that, but the better; yea, this very dealing of God towards mee, is an euident token of his loue vnto me, for [b] *whom the Lord loueth he chasteneth, and scourgeth euery sonne whom he receiueth, if therefore wee endure chastening, God dealeth with vs as with sonnes; for what sonne is he whom the father chasteneth not?* So that the Lord commeth to mee with fire in the one hand, & water in the other; the

[b] Heb. 12. 6. 7.

the fire of affliction to melt out the droſſe of my corruptions, and the cooling water of comfort and aſſurance of his fauour to allay the heate thereof, leaſt I ſhould be ouermolten with heauineſſe and ſorrow: but indeed ſometimes he holds this behinde him, that I ſee it not, but I muſt not be ſo vnwiſe as to thinke, becauſe I ſee it not, therfore he hath it not: becauſe I ſee not his loue, or at leaſt not ſo as I would, that therefore hee loues me not, farre bee it from me ſo to think, though I am too readie ſo to thinke in my diſtreſſe: but it is my infir-

infirmity. For as verily as hee doth afflict mee, and I feele it; so certainely doth he loue mee, though I feele it not. Fourthly, I cõsider that this is the Cup [c] which Christ himselfe dranke of, he drank it off to the very bottome, which made him crie out of the bitternesse of it, *My God, my God, why hast thou forsaken me?* whereas I do but drinke a little of the vppermost: but seeing Christ my Sauiour hath begun to me therein, [d] needs must I pledge him, though it be but to kisse the cup: which is also a cup of Gods own tempring, and therfore very

[c] Mat. 26. 39. & 27. 46

[d] Mat. 20. 23.

very good and wholeſome though not ſo toothſome, he knowes all the ingredients perfectly that goe into it, and there is not one drop or dram of bitter aloes in it, more than hee ſees muſt needs bee put in, or elſe it would do vs no good: which alſo is skilfully corrected & ſweetly qualified with thoſe heauenly ſweets that farre ſurpaſſe the honey-combe, as peace of conſcience, tranquillity of minde, patience and ioy of each a dramme, and the hope of heauen, a maruellous ſweete thing, which it ſelfe alone (mee thinkes) might well allay the

the tartnes & ſharpenes of
affliɔ̃: this is my comfort
in time of griefe, my friend
in time of neede, my beſt
Phyſick in time of ſickneſſe,
& preſent remedy againſt al
maladies; and I dare vnder-
take, that one dramme of
this, well taken of a ſicke
man, ſhall doe him more
good at heart, than twenty
pounds-worth of the moſt
precious Apothecaries
ſtuffe. O, it is a moſt ſoue-
raigne reſtoratiue, & hap-
py is hee that is neuer with-
out ſome of it in his heart. It
is of ſuch ſingular vſe at all
times, & vpon all occaſions.
Now ſeeing afflictions are
thus

thus ſweetned to vs: properly to ſpeake, they deſerue no worſer name, than bitter-ſweets, whether we reſpect inward diſtreſſes, or outward calamities: truth indeed the Lord laies more on ſome, then he doth vpon others, & more on vs, at one time, than he doth at an other: he ſometimes ſtrikes an heart-veyne, when an other will not ſerue, and that we cannot bleede well at it, with godly ſorrow; yet this I dare auouch, hee neuer puts vs to more paine, than needs muſt for our profit, and benefit. Fifthly, I enter into ſerious meditation of the

the manifold good, which commeth by affliction, according to that of the holy Prophet, [c] *It is good for me, that I haue beene afflicted*: this is the phyſick that God doth miniſter to his ſeruants, & it is both purging phyſick, and ſtrengthening phyſicke: for the former of theſe, it pleaſes the Lord heereby, ſometimes to diſcouer, & bring to our ſight the diſeaſe of ſome ſinne, wherewith we are infected, whereof wee had taken no notice before; and then to bring vs to humiliation for it, ſo to work the remoueall thereof: ſometimes he doth heereby

[c] Pſal. 119 71.

heereby preuent ſome ſin, whereto he ſees vs very ſubiect, by purging out the ill humors of ſelfe-loue, couetouſnes, pride, luke-warmeneſſe, which elſe, in time would breake forth, into dangerous, yea incurable diſeaſes: and thus he works a miracle vpon vs, turning the Serpent, ſin, into the rod of affliction, as [f] *Moſes* his rod was turned: alas, how ready are we to run out at randome after theſe earthly things, to ſet our affections too much vpon them, and to bee taken vp too much with them, to grow not only wanton, but euen wilde with

[f] Exod. 4. 4

with the things heer below? and how easie a matter is it for a man, to lose both himselfe, and heauen too, in running vp and downe in the maze of this sinfull world? which that we may not do, the Lord that good Shepheard, vseth his g rod and staffe: when we straggle too farre on the pleasant greene pastures of worldly gaines & pleasures, hee fetcheth vs in againe; then he begins to hamper and shackle vs, with sundry crosses to keepe vs better within compasse, to make vs minde home better, and to make vs better husbãds for our soules, that so

g Ps. 23. 4.

ſo we may think of him in time of aduerſity, who had almoſt forgotten him in time of proſperity: ſomtimes he ſees that we truſt to the arme of fleſh, & leane too much to ſome outward meanes, then by a croſſe he takes it away, that ſo wee might wholly and onely relie on him. Manifold corruptions, and much filth of ſin doe we gather, by walking in this durty world: the Lord doth vſe the waters of afflictiõ, as a bath to cleanſe & purge vs from thoſe corruptions, in bringing vs thereby to a ſight thereof, and humiliation for the ſame: in theſe and the like reſpects, well may afflicti-

on

on be termed Gods purging phyſicke. Sometimes he alſo vſeth it for ſtrengthening phyſicke, when as he doth afflict his ſeruants for their tryall, for the ſtrengthening of their faith, patience, loue, zeale, holy deſires, &c. for theſe, and the like graces, the more they are exerciſed, the more they are confirmed, & the ſtronger they grow: and euen inward afflictions of the minde, ſerue greatly to theſe good ends. O bleſſed rod of God, that doſt ſo much good! Did I thinke the Lord loued me not, becauſe his rod lay on me! Oh how could I be without it? Surely

Surely it is as needfull for me as my meate and drinke, & much more needfull too. *O scourge me, and launce me heere, O Lord, that thou maist spare mee for euermore hereafter. Sixthly, as touching outward calamities, I haue learned at length, a little wisedome, by Gods Word, for the right demeaning of my selfe therein; not to look downeward, on the rushing and roaring streames of miseries and troubles, which run so swiftly vnder mee; for then I should be taken with a giddinesse in the head, which would make me thinke, and

* *Hic vre, hic seca, vt in æternum parcas domine. Aug.*

ſpeake vnaduiſedly of Gods dealing, and my own eſtate, and ſo I ſhould be in hazard of being drowned and ouer-whelmed therein: but this I doe, I faſten my eyes vpon the ſure ſtay, by which I am vpheld, that is, *God all-ſufficient*; and ſtedfaſtly behold his promiſe in the middeſt of all miſeries: thus (I praiſe God) I paſſe ouer many a dangerous deepe, [h] *when one deepe calleth another, at the noiſe of the water-ſpouts*, when one trouble comes on the necke of another, I paſſe ouer, or wade through, ſafe and ſound. Seuenthly, as I deſire to prepare for afflicti-

[h] Pſ. 42. 7.

on

on before it commeth; so do I resolue in like manner afore-hand, to hold fast my assurance of the loue of God; and so to beare it as comfortably as may bee, when it shall come; obseruing that it is the worke of Sathan, to make me vtterly discomfortable in tribulation; that heauen our country, and holinesse, the way thereto, might both bee brought out of credit by my meanes; that others, beholding my vncomfortableneſſe, might be discouraged from entering, or proceeding in the happy way to life. By the grace of God,

Sathan ſhall not make mee his ſcar-crow, in the way to heauen, to keepe others out, nay rather, by my ſweet and lightſome deportment of my ſelfe therein, I will allure others, what I may, rather to chooſe the way of the croſſe, the way to the kingdome, than for feare of the croſſe, to loſe and forgo the kingdome.

Min. It is a good reſolution: and ſurely it is not for any ill-will, that the Lord corrects his children, whether with inward afflictions of minde, or outward of body, friends, children, goods, good name; or howſoeuer elſe,

elſe, his loue is neuer the leſſe vnto them, and hee is neuer the further from them; and though they greatly feare ſometimes, yet they haue no more cauſe to feare, than the Diſciples had, when Chriſt came walking to them vpon the ſea, thinking that they had ſeene a ſpirit; to whom our Sauiour anſwered, [i] *Be of good cheere, it is I, bee not afraid*: euen ſo when the raging windes and bluſtering ſtormes of afflictions doe cauſe an earthquake in our hearts, the Lord ſends forth a calme quiet voyce, to the comfort of his children, *It*

[i] Mat. 14. 26. 27.

is I, be not affraid; which all they may eaſilie heare, that will but lay their eare to the Word of God, and liſten thereunto; for ſo he ſpeakes vnto them therein. Now if there bee any other matter that troubles your minde, alledge it if you wil for concluſion of all, leaſt I be alſo one of them that trouble you.

Doubting proceeding from feare of death anſwered.

Con. Why then, if you think good, we wil end with that, that ſhal end our liues, namely, death: I greatly feare ſometimes that I am not as I ſhould be, becauſe I finde in my ſelfe ſuch ſtruggling with the thoughts of death,

death, and that I am so afraid, yea & vnwilling to die.

Min. How do you to repell, and ouercome this assault?

Con. First, I consider, that they which are truely in Christ by faith, and liuing members of him may haue, and haue all of them, some feare of death for all that, though it can doe them no harme; like a man that seeth the sting of a Serpent plucked out before his eyes, and therefore knowes it cannot hurt him, yet hath some fearefulnesse in him to handle it, and put it into his bosome, because of that natu-

rall enmity, and antipathie, that is betweene him and it: *the ſting of death is ſinne*, which Chriſt hath pluckt out, in *being made ſinne for vs*, and ſatisfying fully for it, ſo that well may we ſay, *O death where is thy ſting*; and yet we are affraid of the very lookes of death, but more affraid to come nigh it, becauſe we naturally hate death: this therefore is no good reaſon, to make mee thinke my ſelfe none of Chriſts, becauſe I haue ſome feare of death; no more than it is to proue a man, no man, or reaſonable creature, becauſe he is loth

1 Cor. 15. 56.

2 Cor. 5. 21

1 Cor. 15. 55.

to

to put a ſnake in his boſome, whē the ſting is pluckt out. Secondly, I take vp ſuch meditations, as may make me better & more familiarly acquainted with death, and may make mee better conceited of it and to take better liking to it: as firſt, that it is the common lot of[k] all the ſonnes of *Adam*, none exempted, no, not the Worthies of the world, and holy Patriarckes; & ſhould I then deſire to bee exempted? Death hath his warrant to take hold of euery ſinner; therefore none can be ſpared, for *all haue ſinned*; but before hee comes himſelfe,

[k] Heb. 9. 27

Rom. 3. 23

he ſends forth many ſummons to warne men to appeare at Court before God: euery ach, paine, ſickneſſe, faintneſſe, wearineſſe, yea, euery wrinkle, or gray haire, or dead coarſe, is death ſummons, to warne our appearance; but becauſe we are too regardleſſe, and make too light heereof, at length he comes perſonally, with a ſpecial Writ from the moſt high, and mighty Monarch of all the world, with a *Capias corpus*, firſt for one, and then for another, and at laſt for vs all. Now whereas, becauſe of this neceſſity of death, many take care how

to

to doe when death comes, I will chiefly take care how to do before it comes: for if I liue well, I ſhall be ſure to die well; this ſhall be therfore my chiefeſt care, how to liue well. Againe, I labour to pluck away that grim, and gaſtly vizard of the curſe, which death hath vpon it, and to looke at it through Chriſt, and then behold it hath a louely countenance, and friendly looke, ready prepared as the groome of Gods Chamber, kindly to embrace me, and to bring me into Gods preſence: and what is death elſe to the faithfull, but as *the valley of Achor; the doore of hope*, to giue entrance to their

1 Hoſ. 2. 15

their ſoules into the Paradiſe of God, where are ioyes vnſpeakeable, rauiſhing the heart, and pleaſures at his right hand for euermore? and what is the graue but a mould, wherein the Lord doth caſt our bodies into a new forme, making them incorruptible, which before were corruptible? ſo [m] *changing our vile bodies, that they may be faſhioned like the glorious body of his Son.* What is life but a weariſome way, & death to the godly a comfortable home? ſhould the faint and weary Traueller, bee loth to draw neere home? What is life but a toile.

[m] Phil. 3. 21.

toileſome labour, and death to the righteous, a ſweet reſt and ſleepe? ſhould reſt bee vnacceptable, or ſleepe vnwelcome to a toyled labourer? What is that which doth diſrobe the faithfull of all the baſe ragges of ſinne and miſery, and clothes them with the moſt ſumptuous garments of perfect righteouſneſſe, glory, and immortality? is it not death? Who would not bee contented to bee ſtripped naked of beggarly robes, that ſo he might bee apparelled with gorgeous attire? Thus then, though I ſee ſome reaſons why I might

might desire to liue long, yet I see more reasons why I might much better desire to dye soone: but none at all, why I should be vnwilling to die, [n] *To be present with the Lord:* for, *whilst we are at home in the body*, wee are absent from him, and as it were in prison. The body is the prison of the soule, & the earth of the body: as we must not breake prison (for that is greatly displeasing to the Lord;) so when the prison doore is set open to vs by authority (as when death is sent vnto vs, hee comes with authority) wee should very gladly and willingly

[n] 2 Co 5. 8. 6.

lingly depart, yea, and goe forth ſinging with old father *Simeon*, (a *Nunc dimittis*) ° *Lord, now letteſt thou thy ſeruant depart in peace.* Vpon theſe and the like meditations of death, I finde in my ſelfe ſome willingneſſe to die: and that I may bee ſtill more willing, I labour to haue my thoughts more and more taken vp therewith, and at leaſt once a day to looke him in the face, that I may bee ſtill better acquainted with him: for the more acquaintance I haue with death, the more friendſhip ſhall I finde at his hands, when

° Luk. 2. 29

when hee comes to apprehend mee? and on whom doth he looke so sowre and grimme, as on them that are strangers to him, and he to them? and as euery day I hold it a point of wisedome to get some further acquaintance with death; so especially vpon the occasion of sickneſſe; for euery sickneſſe is a little death. I therfore endeauour so to die often, by making good vse of euery fit of sickneſſe, that I may once at the last die well, that so, when my departing shall come, it may be a sweet and acceptable sacrifice to the Lord: whether

ther it be a burnt offering, by the violent death of Martyrdome, or at leaſt a peace offering, by a natural death, I deſire that it may be a free-will offering, not wrung from me perforce, but freely ſurrendred *into* p *the hands of a God, a faithfull Creator:* and if my life bee willingly offered, (which I deſire from my heart it may be, & therfore know it ſhall be) then ſhall it be well and fauourably accepted; for, q *Precious in the ſight of the Lord is the Death of his Saints.*

p 1 Pet. 4. 19

q Pſ. 116. 15.

Min. The Lord hath giuen you good wiſdome to diſco-

discouer, and put to flight, these forces, and assaults of Sathan the deadly enemy of all the seede of man, but especially of *the seede of the Woman*, the Church, *Reu.* 12 17. I see you are endowed with some good skill, to dispell the grosse thicke clouds of doubting, whereby the Diuell laboureth to ouercast your euidences, that either you should not see them at all, or else very dimly, with little comfort, *thanks therefore be vnto God for this vnspeakeable gift*: but what if you could finde none of the signe of saluation in you at all, which you haue

2 Cor. 9. 15.

haue alledged to me; how then?

Con. Time was when I had not any one of them, and then I was in the eſtate of damnation, though I thought my ſelfe in as good an eſtate as the beſt, and the diuell then perſwaded mee ſo to, (though ſince he hath changed his note; for hee muſt needs goe againſt the truth, or elſe he is not himſelfe) yet ſince I ſee, that if I had died in that eſtate, I had without all faile gon head long into hell: and in the ſelfe-ſame caſe are all they, which haue none of thoſe ſignes in them. S. *Peter* puts a que-

a queſtion to them, which puts all ſuch to ſilence, and makes them ſpeechleſſe now, but what will it doe hereafter then? [r] *where ſhall the vngodly, and impenitent ſinner appeare?* let the braueſt minde, the proudeſt, the ſtouteſt ſtomacke of them all anſwer it if he can: alas, alas, poore wretches, they can none of them anſwer it.

[r] 1 Pet. 4. 18.

Min. They which haue not one of the ſignes of ſaluation in them, are in a wocaſe indeed: but what if a man can finde but one ſigne in him, and not all?

Con. He that can finde but one

one of these true signes in him, hath cause of comfort; for though there be but one good apple growing vpon a tree, it proues both that there is life in that tree, and that it is not a choke-peare, or crab-stocke, but a good tree: but in truth, where there is one of these signes of saluation in a man, there they are all in some poore measure, though he do not so sensibly, and euidently perceiue all alike.

Min. It reioyceth me not a little to finde you so well prouided for the Lord; Oh happy estate that you are in: for nothing now can come

come amisse to you, come life, come death, you are the Lords. *Now our Lord Iesus Christ himself, and God, euen our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, comfort your heart and stablish you in euery good word, and worke, and preserue you to that inheritance, which is incorruptible, reserued in heauen for vs.*

2 Thes. 2. 16. 17.

1 Pet. 1. 4.

Con. Euen so Lord Iesus. Amen, Amen.

FINIS.

PSAL. 32. 11.

Be glad in the Lord, and reioyce, yee righteous: and ſhout for ioy, all yee that are vpright in heart.

PSAL. 1. 4. 5.

The vngodly are not ſo: but are like the chaffe which the winde driueth away.

Therefore the vngodly ſhall not ſtand in the iudgement; nor ſinners in the Congregation of the righteous.

1

Althoughe this gift seemes to be small,
accept the loue that comes withall;
Read it, keep it, for my sake,
Peruse it well and in it take,
Thy whole delight: for I doe wishe,
that God to the, this booke would blisse:
And thus farewell, I bid adewe,
your louing sister, and most trewe.

Q Jeane Hawys

Although this gift seemes to be small

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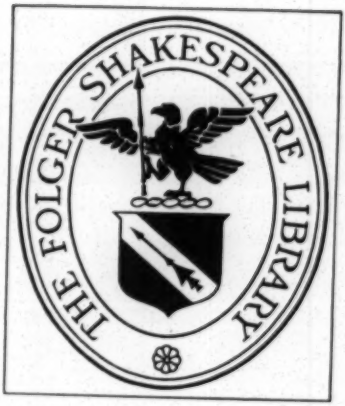
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